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CHAPTERS

OF

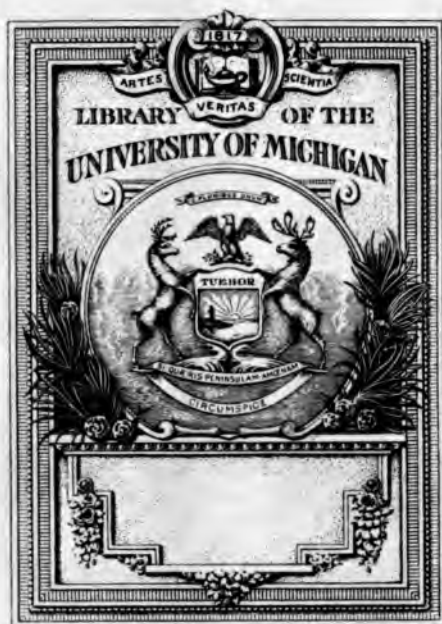
CHINESE PHILOSOPHY.

TRANSLATED BY

REV. A. B. HUTCHINSON,

CHURCH MISSIONARY, HONGKONG.

*Author of Chinese Primer, Old Testament History; Parallel Harmony of Holy Gospels;
Translator of The Book of Psalms; The Athanasian Creed; The Common
Book of Common Prayer, with Ordinal, &c., &c., &c.*



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DR. PAUL CARUS

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AMERICAN AIRLINES

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THE subjoined pages were translated as part of a course of study of Classical Chinese, carried on amidst numberless distractions incidental to the sole management of a steadily increasing Mission from 1872 to 1879. They were only presented to the public in the pages of *The China Review* and *The Chinese Missionary Recorder* at the special request of the respective editors, and not without hope that others might be tempted to make further explorations in the well-nigh untrodden fields of Chinese Philosophy. The greater our acquaintance with these, the better shall we be able to comprehend the working of the Chinese mind, and to sympathise with its *literati* in their difficulties and doubts when confronted with the Divine Philosophy of the Gospel. A comparative view of the Church Missionary Station at Honkong, at the periods of my arrival and departure, will serve to show that that Gospel is making progress in that as in other parts of China. To God only be all glory.

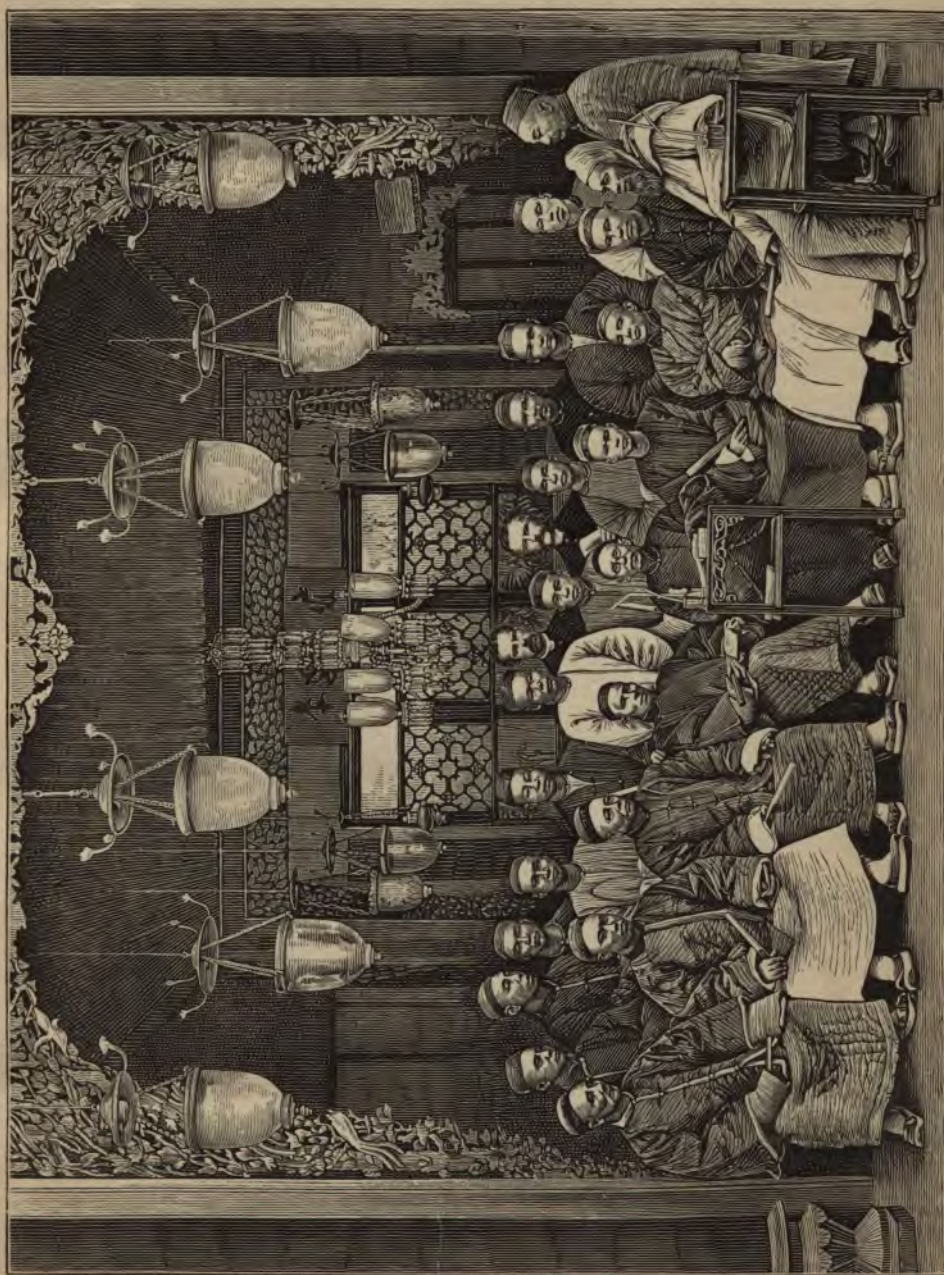
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| 1 | .. | .. | .. | Missionaries | .. | .. | 2 |
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| 25 | .. | .. | .. | Baptised Christians | .. | .. | 157 |
| 10 | .. | .. | .. | Communicants | .. | .. | 64 |
| 1 | .. | .. | .. | Church | .. | .. | 1 |
| 0 | .. | .. | .. | Native Evangelists | .. | .. | 10 |
| 0 | .. | .. | .. | Teachers | .. | .. | 5 |
| 0 | .. | .. | .. | Students—Theological | .. | .. | 8 |
| 0 | .. | .. | .. | Schoolmistresses | .. | .. | 2 |
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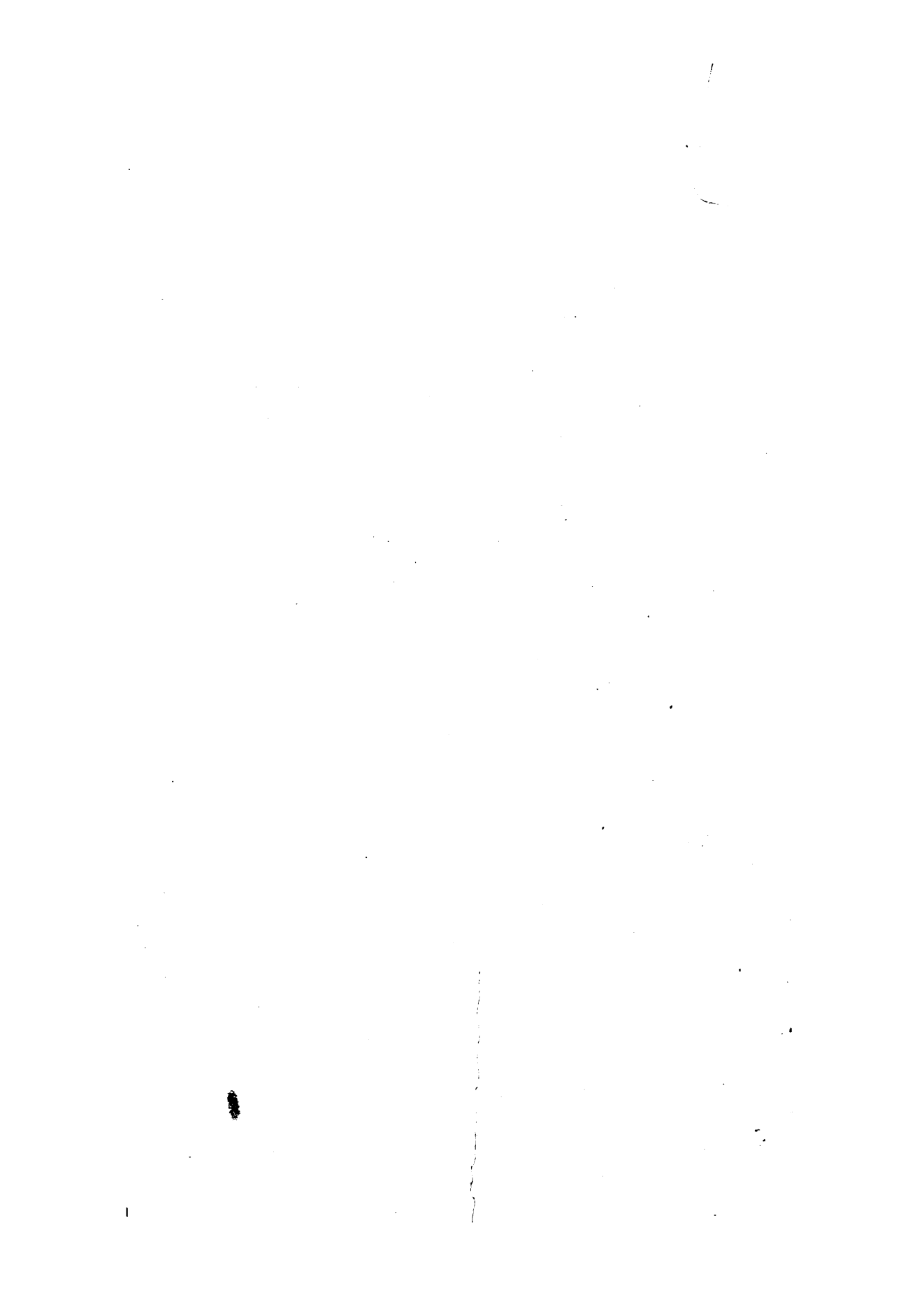
During the past year fifty have been added to the Church by Baptism.

The annexed cut represents our "Fellow workers for the Kingdom of God" in 1879.

EXETER, 1880.

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the instruction of a tutor, an official named Pan Piu.

"Wang Ch'ung was a man of extensive reading, who exercised an independent judgment as to the things he read. His family being poor there were no books at home, so he was in the habit of roaming round the market-place of Loh Yang* to inspect those there exposed for sale. After once reading he could remember and repeat the contents of a volume, thus he became thoroughly well versed in the works of writers generally in all branches of literature. From the capital he returned to his native place, leading a retired life and keeping a school. He took office in the department on the Board of Works† (?), and constantly prevented his superiors going wrong by his remonstrances, but as there was in consequence a lack of harmony, he retired from office. Ch'ung was fond of discussion. At first sight his views seem very eccentric, but after a while we perceive that they are well founded. His idea was that the general run of Confucianists whilst holding closely to the letter lost much of the true meaning, so he lived in privacy and gave himself up to reflection, keeping aloof equally from social festivities and mournful celebrations. In his house penknife and pencil were to be met everywhere, at the door, on the window-sill and in the recess of the wall. He composed the *Lun Hang*‡ (Critical Disquisitions) in 85 sections, containing two hundred thousand characters, explaining every class of natural objects, their resemblances and differences, and correcting current speculations and theories.

"The Governor of the province, Tung Kin, specially attached him to his household, and afterwards made him sub-Prefect of the Imperial Prefecture (i.e. the region inclosing

the capital). On resigning this office he returned home.

"A friend and neighbour, Sie I-wu, memorialized the Emperor, commending Ch'ung as a very learned man; the Emperor Suh-tsung* issued a special mandate bidding him take office. Owing to sickness he did not comply.

"When nearly seventy years old his intellect and bodily strength failed him; yet he composed the *Sing-shoo* in 16 sections, on regulating and restraining the appetites, nourishing the animal spirits, and self-preservation generally. In the year Yung-yüan (Ho Tai A.D. 89) he was taken ill and died at home."

Thus much as to the writer. Now let us see what information we can gather as to the nature of the book itself. Having already satisfied ourselves as to its authenticity, we next consult the editors of Kien Lung's magnificent catalogue.

In the *Kin ting sze k'oo tsuen shoo tsung muh*+ or Descriptive Catalogue of the Imperial library, drawn up by Imperial Command 1772-1790, Part IV. (Belles lettres) chapter 120, we find the *Lun Hang* noticed as being "A work of thirty books, selected and presented to the Emperor by the Governor of Kiang-suh." The article in full reads thus:—"In the time of the later Han dynasty (A.D. 25-220) Wang Ch'ung, with the literary appellation Chung Yin, became an author. He was a native of Shang Yu and writes of himself that he was chief of the Board of Works in the District.

"In the *Tu Yü*‡ office he also held a place as Chief of the Board of Works. Under the Prefect, he held office in the Board of Works of the Five Offices. He farther says that in the third year Yüan Ho (A.D. 86) he re-

* 洛陽 the ancient capital in Honan (Kang-tsu capital of China, B.C. 770, and often afterwards till destroyed in A.D. 1126 (Williams)).

† 功曹.
nasty 論衡.

* 肅宗 received after death the name 章帝 by which he is now known. See Kang-kean-e-che-lüh.

+ Wylie Notes, p. 61.

‡ See Kanghi, Rad. 風; this name was changed under Wu Tai B.C. 104 to Junior Fu Fung.

moved his family and withdrew privately to Kiu-kiang, and Lo-kiang in Tan-yang-ün of the Yang-chau district. He afterwards became sub-Prefect. In the second year *Chang Ho* (A.D. 88) he withdrew from Yang-chau and retired to his home.

"His book contains 85 sections, but the 44th, *Chao Chi** has only an abstract, and nothing more, there are therefore really only 84 sections. Examining what he relates of himself, we find him saying, 'My book, although the style is heavy, discusses altogether a hundred different subjects. If we look into the annals of the old scholar T'ai-kung-mong† or the modern Tungchung Shü‡ those books were composed in more than a hundred sections. My book likewise nearly reaches to a hundred, and some say they are too many.' Thus I conclude that his book originally contained over a hundred sections. The table of contents gives eighty-five sections, the present work therefore is not quite the same as it was formerly. The main idea of Wang Ch'ung's book is very clearly set forth in the (last) section *Sz Ki* or his autobiography. Because owing to bad times and unfavourable fortune, his heart was grieved within, whilst without, the vanity and deception of the men of the age, excited his hatred, he therefore set to work in earnest to write books. His language is too fierce. His two sections, 'Mencius Satirized' and 'Confucius Interrogated' amount to an energetic sharpening of his pen to use it in keen rivalry with those worthies and sages. We must term them wayward and perverse, designed really to display talent, and secure fame. He desired in everything to be pre-eminent, even proclaiming that his grand-

father was perverse and stupid, in order to manifest how much he himself excelled.

"He was exceedingly mad. His other discussions for instance that the sun and moon are not round, and such sayings, although answered afterwards by Ko Hung, who wrote under the (Eastern) Tsin dynasty, are nevertheless for the most part examinations and criticisms of the false, and probe the manners of the age. Much in them is sound as to doctrine, and they are also very useful for disseminating instruction. Neither Choo Yung's† *K'eu-e-shwo* (Discourse to dispel Doubts), nor Sëeay Ying-fang's‡ *P'ien-hwo-p'ien* (Doubtful Books Discussed), transcend this in value.

"Wang Ch'ung's literary style is very variable; he presses home quibbles, and gives way to much exaggeration and redundancy. This is what he himself says, 'When dwelling places are numerous, the territory cannot be small, when the population is large the clan registers cannot be few. If the cases are very many in which the truth is lost, if specious illusive sayings abound, how when indicating the true and establishing the right, can the words in which these are discriminated and discussed be forced into a narrow and direct path?' It certainly is as he has said.

"Besides this Ch'ung composed A Satire on Manners,§ and Guide to the Conduct of

* 葛洪, Ko Hung, who lived about A.D. 320, was one of the most celebrated among the doctors of Taoism and adepts in the art and practice of alchemy. His principal work 抱朴子 *Paou-p'o-tszé*, in 70 books, treats of the immortals, alchemy, charms, exorcism, also of political economy from a Taoist stand-point, c.f. *Mayers' C. R. Manual*, p. 87 and *Wylie's Notes*, p. 175.

† 儲泳; 祛疑說, A short treatise exposing the folly of divination, to which the author had been much addicted in his youth, 12th century. *Wylie's Notes*, p. 138.

‡ 謝應芳; 辨惑編, A treatise exposing the popular superstitions of the per witchcraft divination, spiritualism, strange traditions &c., 14th century, *Wylie's Notes*, p. 70.

§ 議俗.

* 招致.

† 太公望; real name Kiang Taze-ya 姜子牙 a counsellor of Si-peh in the 12th century, B.C. See *Mayers*, p. 81, 257.

‡ 董仲舒, a celebrated scholar and statesman, a devoted Confucianist and opponent of mystics and charlatans, B.C. 140. *Mayers*, p. 209, 698.

Government business.* When aged he also wrote the Yang-sing-shoo,† on Self-preservation. These have now all ceased to circulate, only this one (the Lun Hang) is preserved. Confucianists somewhat dislike its rank profusion, but after all they cannot do away with it.

"Kaou Sze-sun in his Wei-leo‡ says that Yuan Hung in the How-han-ke§ remarks 'Wang Ch'ung composed the Lun Hang, but it has not been extensively circulated; Ts'ai Yung|| on entering Wu first saw it and used it as an aid to conversation.' 'Sayings helpful to conversation,' this just describes the book; his decisions ought to command assent. Those who oppose this book are many, but there will always be those who will be well pleased with it." Having thus presented our author and his credentials to the public, I will leave him to speak for himself in the following pages.

BOOK IX, SECTION 28.—CONFUCIUS INTERROGATED.

CHAPTER I.

Those who in the present day are Confucian students, give implicit credence to their teachers, and hold the ancient classics to be right; they regard whatever worthies and sages have spoken as having been closely and thoroughly proved. They have no idea of searching into the why or the wherefore. Those worthies and sages, when about to commence their compositions, exercised much thought, searching out every particular, yet they cannot be said to have fully attained

to the truth, how much less when speaking hastily and abruptly could they be altogether right. They cannot in every respect be right. The men of that day did not know the necessity for investigation.

Perhaps their ideas were profound, difficult to perceive, the men of that day did not understand how to investigate. When we consider the sayings of the worthies and sages, from first to last there is much that is mutually contradictory; their composition from beginning to end mutually clashes. The students of the present day cannot comprehend this. Every one says "The talents of the seventy disciples of Confucius were superior to those of the present Confucianists;" this saying is absurd. They regard Confucius as the great exemplar, the sage when teaching his Doctrine certainly imparted it to men of rare talents, therefore say they there is this difference. But the talents of the ancients are the talents of our cotemporaries; one who is now called a hero, was considered by the ancients a Spiritual Sage,* therefore it is said that men like the seventy disciples in the course of ages are so few. Supposing that now there should appear a sage like Confucius then all the present generation of students would be disciples like Yen† and Min‡; but supposing there had been no Confucius, then those seventy disciples would have been like the present Confucianists. How do we verify this? Because the students with Confucius could not thoroughly investigate (his meaning). The

* 政務

† 養性書

‡ 高似孫; 緯畧 in 12 Books, end of 12th century; an investigation into the evidence of facts recorded in ancient authors. (Wylie's Notes, p. 129).

§ 袁宏 or 崧; 後漢紀. A concise year Book of the after Han published under the Tsin dynasty. (Wylie's p. 20).

|| 蔡邕, A.D. 133-192. A politician and famous man of letters at close of the Han dynasty. (Mayer's C. R. Manual, p. 227).

* Shoo King, Part II., Bk. II., Ch. I., 4. Dr. Legge. "Oh! your virtue O Emperor is vast and inessant. It is *sagely spiritual*," &c.

C.f. Mencius, B. VII., P. II., Ch. XXV., 8. "When the sage is beyond our knowledge he is called a spirit man."

† 顏. Yen Yuan also called Yen Hwuy, and Tsze-yuen; one of the principal disciples of Confucius, an advocate of education as the popular regenerator. He surpassed in wisdom and quickness of perception.

‡ 閔. Min Tsze-k'een named Sun. A disciple whom Confucius highly esteemed for his purity and filial affection.

sayings of the sage were not entirely intelligible when he discoursed upon the Doctrine and set forth its meaning, he was unable readily to make it clear; not being able to expound it readily, they ought to have enquired so that he could have made it manifest; he being unable entirely to explain it, they ought to have investigated it to the uttermost.

Kaou Yaou when setting forth the Doctrine in the presence of the Emperor Shun, used superficial generalities, instead of treating the subject thoroughly.

Yu* investigated his meaning, turning the superficial into the profound, and developing generalities in detail. For, beginning a searching enquiry, in this case was speaking in opposition, thus sounding the depths, and by conflicting remarks making all plain.

Confucius† laughed at Tze Yew's use of music and singing; Tze Yew aptly quoted in reply a saying which Confucius had used on a former occasion. Now if we examine the style of the Analects we shall see that a large proportion of the sayings of Confucius are like the above playful allusions to the use of music and singing.

Very few disciples investigated this like Tze Yew. On this account the words of Confucius are knots, not to be untied. As the seventy disciples were unable to investigate them at the time, the Confucianists of to-day cannot determine what is and what is not the doctrine.

But the custom of students arises not from the lack of ability, but from the diffi-

culty of withstanding one's teacher, of questioning closely to establish the meaning, and of bearing unwavering witness to the right and wrong. The principle of investigation does not absolutely require us to have been contemporaries, *vis-à-vis* with the Sage. It is not absolutely necessary for the commentators of the present day to have received instruction at the mouth of the sage before daring to give their explanations.

And if a question arise as to an obscure explanation, let us go back and investigate Confucius. What is there improper in that? Really possessing wisdom to expound the heritage left us by the sages, if we attack the language of Confucius, wherein will propriety be outraged? Speaking of enquiring into the language of Confucius, and investigating the obscurities of his style, I say there are those living in our own time possessed of great talents and exalted wisdom, who are capable of answering any one seeking an explanation of difficulties, and by these my present day investigation deciding the right and the wrong will certainly be regarded with esteem.

CHAPTER II.

Mang E asked what filial piety was. The Master said, "It is not being disobedient." Soon after as Fan Ch'ê was driving him, the Master told him, saying, "Mang Sun asked me what filial piety was, and I answered him, 'not being disobedient.' Fan Ch'ê said, 'What did you mean?'"

The Master replied, "That parents when alive should be served according to propriety; that, when dead, they should be buried according to propriety. (Analect, II. v.)

Now my question is this:—Confucius in saying "Not being disobedient" meant that "not being disobedient" is "propriety."

A filial son ought to anticipate and carry out his parents' desires, never should he be disobedient to their wishes. Confucius says, "Not being disobedient," he does not say, "Disobedient to demands of propriety."

* 皇陶 Kaou Yaou, B.C. 2255. Minister of Crime to Shun. The whole incident here referred to will be found in Legge's Shoo, Pt. I., pp. 64-75.

禹 Yü, the faithful and devoted Minister of the Emperors Yao and Shun who after the death of the latter B.C. 2205 ascended the throne and became founder of the Hia dynasty.

† See Ch. Classics, Vol. 1, p. 183. The master seemed to censure the application of great principles to a small sphere of action, and but for this disciple's firmness we should have here another enigma.

When E heard what Confucius said, how could he be certain as to the meaning of "not being disobedient?"

Fan Ch'e said, "What did you mean?"

The Master replied, "That parents when alive should be served according to propriety; that when dead, they should be buried according to propriety. If Fan Ch'e had not enquired into it, it follows that this phrase "not being disobedient" could not have been understood. The talents of Mang E did not transcend those of Fan Ch'e, therefore in the volume called *Lun Yü* we find neither his words nor deeds. If Fan Ch'e did not understand, is it not clear that E was incapable of doing so?

Wang Woo asked what filial piety was. The Master said, "Parents are anxious lest their children should be sick." (*Analect*, II. vi.)

This, Woo, their firstborn, was always causing anxiety to his parents, therefore Confucius replied, "They are anxious lest their children should be sick." Woo, the firstborn, gave his parents much anxiety. E acted contrary to propriety. Confucius reproving the shortcomings of Woo answered him saying, "Parents are anxious lest their children should be sick." He ought also to have replied to E, "Only in the case of flood or fire may you act in opposition to propriety."

Chow-kung* said, "Bestow labour on those of little capacity, but to the talented give brief outlines."

Tsze-yew† was possessed of great talents, yet Confucius bestowed great labour in discoursing with him, whilst on the contrary he used brevity to E, a man of little capacity, thus he entirely opposed Chow-kung's ideas.

* 周公 the duke of Chow, whose principles and institutions Confucius longed to bring into practice. *Anal.* p. 60 note.

† 子游 otherwise called 言偃 Yen Yen was the commandant of Woo, whose people he reformed by the "proprieties," and music. We have already seen that he possessed sagacity enough to enable him to reply to Confucius.

In reproving E's shortcomings he let slip the principles of his doctrine. How was it that his disciples never investigated this?

If he regarded the E as possessing power and authority, and dared not express all he meant, then he ought also merely to have said to Woo, "Not giving anxiety," and there have stopped. Both were scions of the Mang family, the power and authority of both were alike, on Woo he bestowed great labour, but was very brief with E. I do not understand his reason.

Supposing that Confucius had fully explained to E "Not disobeying the demands of propriety," where would have been his danger? Of those who were powerful in Loo, none were greater than the Ke family,* yet he reprehended their having eight rows of mimes in the temple court. He blamed their chief for sacrificing to the T'ae mountain. He was not afraid of incurring danger by not holding his peace when the Ke family was seeking an increase of territory unjustly. (*Analect*, Bk. XVI.) But he was afraid to reply to E explaining fully his fault. How was this? Moreover, there was not only one who enquired as to 'filial piety,' there was always some one driving him; what he said in reply to E expressed neither the feeling of his heart nor the conviction of his mind, on this account he told Fan Ch'e.

CHAPTER III.

Confucius said "Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held."

* 季氏, Ke family, one of three great families by which in the time of Confucius the authority of the State of Loo was grasped. Circumstances gave the Ke the pre-eminence and they affected Imperial style in the sacrifices, &c. This Confucius reprehended unmistakably, *Anal.* Bk. II. p. 18 and 20. Eight rows were for the Emperor only.

† For 不處 Wang here reads 不居. I use Dr. Legge's translations in all quotations.

Poverty and meanness are what men dislike. If it cannot be obtained in the proper way they should not be avoided." (Analects 30). This passage asserts that man ought in the proper way (i.e. according to principle) to obtain righteously and ought not to seek improperly; one should observe moderation and be content in poverty, and not be seeking to avoid it. When he says "If riches and honour are not to be obtained in the proper way they should not be held" he is right, but what is the meaning of "Obtaining poverty and meanness in an improper way"? Riches and honour can be avoided, but how are poverty and meanness to be avoided?

To avoid poverty and meanness is to obtain riches and honours; if you do not obtain the latter you cannot avoid the former. If you say "Obtaining riches and honours; in an improper way" then say "Not avoiding poverty and meanness." In that case what is obtained is riches and honour; there is no obtaining of poverty and meanness. What reason can there be for saying "obtain poverty and meanness"? What he ought to have said is "Poverty and meanness are what men dislike. If they cannot be avoided (去) in the proper way, they should not be avoided. He ought

from the Classics, although it will appear that Wang Ch'ung often attaches a different sense to the passages under discussion. In this case Dr. Legge remarks that 'riches and honour' cannot be taken as nominative to 'obtained' in the first clause because the parallel will not hold good in the second clause. Wang Ch'ung adheres to the grammatical construction, as does Choo He.

to say 'avoided' instead of saying 'obtained.' 'Obtained' indicates that something is conferred on him who obtains. Now having the word 'avoided' how could 'obtained' be used? Only riches and honour are rightly said to be 'obtained.' Why so? Because to obtain these is to avoid poverty and meanness.

That being the case How are poverty and meanness to be avoided in the proper way? By regulating the person and acting on principle; entering on official life, rank, emoluments, riches and honours are obtained. To obtain these is to avoid poverty and meanness. How then are poverty and meanness avoided in an improper way?

When one so abominates poverty and meanness as to become a rapacious villain, collecting and seizing goods and money, arbitrarily usurping official position, this is an improper (unprincipled) way.

Since the seventy disciples did not make any enquiry about this, our present students also do not know how to investigate it, therefore the meaning of this saying cannot be explained, and its composition cannot be analysed, which is to say that Confucius was unable to express himself plainly; again the meaning of this saying is obscure and its style inexplicable, that is, the idea of Confucius was to show that he could not make plain all his thoughts.

His disciples did not enquire into this and the men of to-day do not investigate it. How is this?

A. B. HUTCHINSON.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from page 46.)

Section 28—Confucius Interrogated.

CHAPTER IV.

Confucius said, "that Kung-yay Ch'ang might be wived; although he was put in bonds, he had not been guilty of any crime. Accordingly he gave him his own daughter to wife." [Anal. p. 36].

My question is this. The fact of Confucius giving a wife to Kung-yay Ch'ang proves what, as to the way in which he regarded him? Does it prove that he considered a man of 30 years of age should be married, or, that he considered his actions as worthy and therefore he ought to be married? If it proves the former, then it was not necessary to speak of "bonds;" if the latter, it likewise was not proper to mention them. How is this? I say that all who became disciples of Confucius were well-conducted men. Therefore they are spoken of as "thoroughly prepared scholars and servitors."^{*}

If amongst these servitor scholars there chanced to be one unmarried, then the getting him married was not necessarily a commendation of him.

* "Servitors" 徒役. The Li-Ki contains a large number of directions as to the conduct of pupils towards their master, who seems to have stood in *loco parentis* to them. The greatest subservience is inculcated, and certain menial duties fell to the scholars, e.g. sweeping the room &c. See 曲禮上.

If amongst these there were many unmarried, then Kung-yay Ch'ang was the most worthy because Confucius only married him.

In thus commending him, he ought to clear up Kung's conduct, and not merely say "although he was put in bonds." Why so? In this world a great many are obliged to endure being held guilty unjustly, but these are surely not all of them worthy men. Amongst the oppressed, the unjustly accused are not one but many. Certainly if we regard the 'unjustly condemned' as those to whom Confucius would have given a wife, then this is as if Confucius did not wive the worthy, but the unjustly accused.

When we examine the words of Confucius which command Kung-yay Ch'ang as having been unjustly condemned, there is nothing about the nature of his conduct or ability.

If he were really unworthy, Confucius giving him a wife was not right; if he were really worthy, Confucius commending him in a merely negative way was likewise not right. It is just like his giving a wife to Nan Yung,^{*} saying, "If the country were well governed, he would not be out of office, and if it were ill governed he would escape

* See Analects, p. 37. The former would have been the case because the ruler would have required the help of so talented a man; the latter because he was so good there was nothing to give ground for an accusation.

punishment and disgrace." This was a thorough commendation.

CHAPTER V.

(Anal. p. 40). The Master said to Tsze-kung, "Which do you consider superior, yourself or Hwuy?" Tsze-kung replied,

"How dare I compare myself with Hwuy? Hwuy hears one point and knows all about a subject; I hear one point and know a second." The Master said, "You are not equal to him.* I and you are both not equal to him."

This is putting a question about the praise of Yen Yuen (Hwuy) in order to test Tsze-kung. Let us enquire into this. Confucius in that which he used for instruction displayed propriety and humility. Tsze-loo used propriety in governing a State, but his language was not humble and Confucius censured it. Supposing Tsze-kung to have been really superior to Yen Yuen, on Confucius asking him, he would still have replied, "Not equal;" or supposing him really to have been inferior he would likewise have said, "Not equal." There is nothing wrong in answering a Master evasively. The speech of propriety and courtesy ought to be humble. Now when Confucius put his question what was his idea? Supposing him to have known that Yen Yuen was superior to Tsze-kung, he ought not to have put such a question to the latter. Supposing Confucius to have been really ignorant when he asked Tsze-kung, Tsze-kung being both humble and courteous likewise could not know. Supposing that Confucius only wished to manifest Yen Yuen's goodness; he would commend him as a worthy, to whom no disciple was equal, and so extend his fame; what need was there to ask Tsze-kung? The Master said (Anal. p. 52) "Admirable indeed was the virtue of Hwuy." He also said (p. 13) "I have talked with

Hwuy for a whole day and he has not made any objection; as if he were stupid," again (p. 50). "Such was Hwuy that for three months there would be nothing in his mind contrary to perfect virtue." These three passages together are a direct commendation, without using some one else to call it forth. There is only this one place where Tsze-kung is used to call it forth. How is this? Some say that he wished to keep down Tsze-kung, whose name at that time was becoming more famous than Yen Yuen's; Confucius feared Tsze-kung's heart becoming inflated with pride, and therefore put him down. Now his fame exceeding Yen Yuen's was the verdict of that day. It was not that Tsze-kung sought the pre-eminence. How would Tsze-kung's knowledge really have affected the case? Supposing Yen Yuen's talents were superior to his own, he would himself have readily admitted it, there was no need to put him down. Supposing Tsze-kung were unable himself to form an opinion, yet on Confucius speaking he would say Confucius only wishes to put me down. From this it is evident that whether the question were put or not, it could neither lower nor exalt him.

CHAPTER VI.

(Analects, p. 40) Tsae Go (Yu) being asleep during the day-time, the Master said "Rotten wood cannot be carved, a wall of dirty earth will not receive the trowel. This Yu!* what is the use of my reproving him?" That is to say he hated Tsae Yu's sleeping in the day-time. Enquiring into this I say, The evil of sleeping in the day-time is but a trifling evil; rotten wood and foul clay, corruption that cannot again be used to make anything, this is a great evil.

If you censure a trifling fault in the same way as a great transgression, how can you secure loyal obedience.

Supposing Tsae Go's nature, like rotten

* Dr. Legge in his note says "Ho An gives here the comment of Pan Hsu (about A.D. 50) who interprete strangely," as above. It appears that this was the current reading at that time.

* Wang here has 於子子何誅—This Yu, how shall I reprove him!"

wood or foul clay, not to have been good, he ought not to have been admitted into the number of the disciples of Confucius; but he is placed in his order amongst the four classes.* Supposing his nature to have been good, Confucius must have disliked him, and have carried this dislike to the very extreme, which is very wrong. (Anal. p. 75) "The man who is not virtuous, when you carry your dislike of him to an extreme, will become insubordinate." Confucius carried his dislike of Tsae Yu so to speak, to extremes. Supposing a very foolish man to deserve a slight imprisonment, as punishment, and the Magistrate were to order the punishment of decapitation. Is it not certain that he would feel unjustly treated and entertain hatred? or would he loyally submit and so convict himself?

If on the one hand Tsae Go were a stupid man, like the one deserving a slight imprisonment as punishment, his feeling would be identical, but on the other hand if he were a worthy, he would know that Confucius reproving any one so severely left no room for reformation. The passage clearly states this; the language employed conveys this meaning. If he had by his words led him to see the principle involved, reformation would have followed. Self-reformation did not depend upon the gentleness or force of language, but upon Tsae Go's ability to reform himself or the reverse. The idea of the Ch'un Ts'ew† is to gather up the smallest atom of good and to censure the most minute particle of evil. To commend the

smallest atom in the same way as the most magnificent, or to use the greatest to censure the most minute, having in view the idea of the Ch'un Ts'ew, would you call this right or not? If not right then Tsae Go would not accept the words of Confucius, and so rejecting them they would be ineffectual.

The sayings and the compositions of a Sage should mutually harmonize, his words come from his lips, his compositions he inscribes on his tablets. Both proceed from the heart, both are surely identical. Confucius when composing the Ch'un Ts'ew did not use great things to censure the little ones, but when censuring Tsae Go he employed a great matter to express his hatred of a trifling fault. His writings and his speech contradicting one another how could he bring men into loyal submission? (Analects, p. 40) The master said, "At first my way with men was to hear their words and give them credit for their conduct. Now my way is to hear their words and look at their conduct. It is from Yu that I have learned to make this change."

Because Tsae Yu slept at noon, Confucius changed his manner of estimating men. Now I ask how does a man's sleeping at noon suffice to corrupt his whole conduct? How can a dissolute man's not getting rest either by day or night suffice to make him a righteous man? If you use a man's sleeping in the day-time as a criterion of his being good or bad, how can you decide what he is accurately?

Considering that Tsae Yu was numbered amongst the disciples of Confucius, and included in the four classes, and ranked above Tsze-kung, if the characteristic of his nature were idleness how could he be "trained to excellence,"* how could he have attained to the position he held? Supposing it were

* See Analects, p. 101. These 4 classes (四科) comprehended ten disciples (十哲). Distinguished for virtuous principles and practice there were Yen Yuen, Min Tsze Keen, Yen Pih New, and Chung Kung; for ability in speech Tsae Go and Tsze Kung; for administrative talents Yen Yew and Ke Loo; for literary acquirements Tsze Yew and Tsze hea.

† 春秋 Spring and Autumn Annals. Compiled by Confucius B.C. 481.—The only original work we have from his pen. It commences with the history of his native State,

I.oo, B.C. 722, and extends over 242 years. It consists of nothing but a dry detail of facts without a single practical observation. See Legge's Classics, Vol. V., pt. 1. Proleg., Mayers' Manual, p. 104.

* Mencius, p. 44, "Cut and polished."

the custom of Tsae Go to sleep in the day he must intuitively have attained to it, with such talents he must have far transcended others. If he had not perfected his abilities but pronounced them sufficient he did not 'know himself,' nor clearly understand his position; it was not that his conduct was evil. You may plainly notify and warn a man, but need not change your customary way. If he himself knew that he was not sufficiently cultivated, yet being tired out slept at noon, this simply shows that his animal spirits were exhausted (索 see Shoo-king, p. 302). If his animal spirits were so exhausted he would not merely sleep at noon, but would be ready to die.

Moreover discussing men's ways in general, of some we must select their actions and reject their words, of some select the words and reject the actions. Now although Tsae Yu had no energy he had eloquence, if you use his words to make good his actions the whole will be defective.

Now from the time when Confucius first saw Tsae Yu sleep at noon, he listened to men's words and looked at their conduct. If these answered to each other, he would pronounce him a worthy, that is Confucius in selecting a man requires in him a capacity for everything.

He himself said (Ana. p. 202) "He does not seek in one man talents for every employment." How did he apply this idea in practice?

CHAPTER VII.

(Analects, p. 43) Tsze-chang asked, "The minister Tsze-wan thrice took office and manifested no joy in his countenance. Thrice he retired from office and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government; what do you say of him?" The master replied, "He was loyal, (忠 loyal)." "Was he (仁* virtu-

ous) perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?" Tsze-wan* had already recommended Tsze-yuh to the State of Ts'oo to substitute and to fight against Su. Su used a hundred chariots and was beaten; many of his soldiers killed. There is wisdom in this; how could it be perfect virtue? I state the case of Tsze-wan, when he recommended Tsze-yuh did not understand the man; wisdom is a necessary connection with perfect virtue. If one has an unwise nature, how can he interfere with his actions being perfect and virtuous? The doctrine of the five constant Virtues, Benevolence (仁); Uprightness of mind; Propriety; Knowledge; and Good Faith, is that these five are distinct and not necessarily all co-existent. Therefore we have men of knowledge without benevolence, of propriety, of upright mind, of good faith without benevolence; a man has good faith without necessarily having knowledge; another has knowledge without benevolence; another benevolence without propriety; another propriety

without knowledge. This is explained here as the 'principle of love' or 'virtue of the heart.' Julien translates it *humanity*. Benevolence often comes near it, but we give a uniform rendering to it (p. 29). *Benevolence* would by no means suit many of the cases. *Virtue* as a general term would answer. The great difficulty arises when 德 has to be considered; this is *Virtue par excellence* and so it is constantly translated.

Mr. Faber in 'Digest of Doctrines of Confucius,' pp. 71-75, says of 仁, *Humanity*, human virtue. We cannot translate the love, as it excludes the love of wisdom. Likewise 'perfect virtue' is inadequate. It would be 至德. It is the virtue of a man including everything relating to the heart, excluding everything relating to the intellect, &c., &c. To this rendering Mr. Faber also in his 'Digest of Mencius.'

Mr. Mayers, as we shall see, translates 仁 *Benevolence*. The Dictionaries include 仁. I have indicated the variations of translation in the text by inserting the character. Where rendering is preferred should be read out.

+ See Legge's Classics, Vol. V. Part I. Par 5. for the Recommendation and 210 for the result. After the defeat of the committed suicide.

† Mayers' C. R. Manual, p. 311. Part

* 仁 This character seems to be the *crux* of the translators. Dr. Legge says (p. 3) 仁 is ex-

out uprightness; Tsze-wan's wisdom was deceived in Tsze-yuh, but how was his virtue injured? Speaking of his (仁) perfect virtue, how is it that this cannot be affirmed of him?

Moreover loyalty is munificence, (厚) the munificent man is (仁) perfectly virtuous. Confucius* said, "By observing a man's faults it may be known that he is virtuous." (仁) Tsze-wan possessed the very reality of virtue; Confucius pronounced him loyal, but not virtuous. That is as much as to say, one's father and mother are not one's parents or that a married couple are not husband and wife. The duke Gae† asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hwuy. He did not transfer his anger; he did not repeat a fault. Unfortunately his appointed time was short and he died; and now there is not such another. I have not yet heard of any one who loves to learn as he did."

Now as to the cause of Yen Yuen's death on enquiry, what was the reason?

If the cause was Heaven appointing an early death, it was the same as in the case of Peh-new's‡ sickness. Every living man receiving the appointment of heaven, ought to be altogether pure; in this case (Peh-new) had an evil disease, therefore I say there was no decree. All living men ought to receive the decree of a long life from heaven.§ Now when an early death befalls any one it is also reasonable to say there was no decree. If heaven has decrees for both an untimely death and a long life, it must also have good and evil decrees. If we say that Yen Yuen received the decree of an untimely death we ought to say that Peh-new received an evil decree. If we say

that Peh-new received no decree then it is just to say that Yen Yuen also received no decree. One died, the other was diseased; he was grieved for both, saying, it is Heaven's appointment. There is nothing contradictory in the decrees of heaven. Confucius's style of speech is inconsistent. I cannot make out his reason for this.

CHAPTER VIII.

(Analects p. 49). Duke Gae asked which of the disciples loved to learn. Confucius replied to him: "There was Yen Hwuy. He loved to learn: and now there is not such another. He did not transfer* his anger; he did not repeat a fault." How is this explained? I say it is a *double entendre* in opposition to Duke Gae's disposition to transfer anger and to repeat faults; this was the reason. Because he put the question, a *double entendre* was used in reply, which served to oppose the defects of a superior without incurring his resentment. Now enquiring into this, I say K'ang-tsze† also asked which of the disciples loved to learn. Confucius likewise in reply to him adduced Yen Yuen. This K'ang-tsze also had his shortcomings. Why was no *double entendre* used in reply to K'ang-tsze? K'ang-tsze was not a sage, his conduct was marked by moderation, but beyond this he had some faults. On a subsequent occasion K'ang-tsze being distressed about the number of thieves in the state, Confucius said to him, "If you, sir, were not covetous although you should reward them for doing it, they would not steal," (Anal. p. 122). From this speech it is evident that K'ang-tsze's fault was ambition. Why did not Confucius oppose this before?

(Anal. p. 57) "Confucius having visited Nan-tsze,‡ Tsze-loo was displeased. The

* Analects, p. 31.

† Analects, p. 49.

‡ Analects, p. 52. His disease seems to have been leprosy.

§ Cf. here the notes to Mencius, Bk. VII. p. 335. 正命 is that which is directly the will of Heaven. No consequence of bad conduct is to be understood as being predestinated by Heaven.

* The idea of transferring anger seems to be, treating many persons in succession angrily because one has previously excited our wrath.

† Analects, p. 103, Ke K'ang 季康.

‡ 南子 Sister of 朝 Ch'ao, a noble of the State of Sung, and wife of Ling 靈 Duke of W.

Master said, wherein I have acted contemptibly (or improperly) may Heaven reject me! may Heaven reject me!" Nan-tze, the wife of Ling, duke of Wei, sent a present inviting Confucius to an interview. Tze-loo was displeased and accused Confucius of adultery. Confucius explained the matter saying, "Wherein I have acted vilely or despicably may Heaven destroy me!" In all sincerity uttering imprecations on himself, he sought to vindicate his conduct to Tze-loo. My question is as follows,—Confucius sought to clear himself, but how could he explain it away? Suppose a man of the world had done something vile or despicable, and Heaven had destroyed him. How could he use this as the basis of his imprecation? Tze-loo hearing him so speak believed and dismissed his doubts.

Now it has never yet been known that any one suffered Heaven's rejection. When he said "May Heaven reject me!" Tze-loo was quite willing to believe him. Such things have been as thunder suddenly killing a man; water or fire, burning or drowning a man; walls and houses crushing men to death. If he had said may the thunderbolt strike me dead! may fire or water, burn or drown me! may a falling wall or house crush me! Tze-loo might have believed him. Now as he invoked a calamity such as had never happened, to make an oath to Tze-loo about his conduct, could Tze-loo have been willing so to understand his explanation as to believe in him? (No.) There have been occasionally cases in which men have slept on tranquilly never waking again, do you call this the same as "Heaven destroying?" Enquire into every such case of sleeping on without awaking, they are not all of them cases of vile and despicable conduct. Although Tze-loo had but a

shallow knowledge of doctrine, he understood the truth of things. If a matter were not genuine, and Confucius used an oath about it, Tze-loo certainly would not dismiss his doubts on the subject. Confucius has said (Anal. p. 117) "Death and life have their determined appointment; riches and honours depend upon heaven." If this be so, if the death and life of man contain in themselves length or brevity, these do not depend upon the good or evil of man's conduct. On another occasion when Yen Yuen met with an untimely death Confucius pronounced it heaven's appointed time (Anal. p. 49); hence we learn that the man who dies cut off at the appointed time must have been an evil liver. Tze-loo, although not profoundly versed in doctrine, heard the words of Confucius and understood the truth about death and life; Confucius made oath saying "Wherein I have done improperly may heaven destroy me!" Tze-loo might have said instead, Master supposing the decree is that you ought not yet to die, how then can heaven destroy you? If it were so, swearing to Tze-loo saying, "Heaven destroy me!" could never obtain credence; if it could not obtain credence, then Confucius thus explaining his conduct, could never entirely clear it up.

The Shang Shoo* says "Do not be like the haughty Choo of Tan, who found his pleasure only in indolence and dissipation and pursued a proud oppression." That is to say the Emperor Shun† warned Yao not to show kindness to a bad son and to attach importance to Heaven's decree. He feared Yao would show too much affection towards his son, and therefore adduced Choo of Tan to caution and prevent him. Yao replied, "After I was married I remained with my wife only the days *sin yin kwei*

* See Legge's Classics, Vol. III. Pt. I. p. 84.

† It appears (c.p. Legge, p. 84. note) that Wang here follows the reading of Sze Ma Tseen's Sze Ki 史記 (B.C. 100), which became current in the reign of Seurn, B.C. 84-48 (Proleg. p. 5).

魏. A lewd and incestuous woman, who invited Confucius with a present, to come and see her. Tze Loo thought the interview a disgrace. Wang writes 鄙 instead of 否.

and *kea* ; again, when my son K'e was wailing and weeping, I did not regard him." He showed plainly all that he had done, he used the past to forecast the future, and used the manifest to disclose the hidden, to prove that he dared not love excessively a bad son.

He did not say "may Heaven destroy me!" knowing that the masses swear desiring the attestation of Heaven! Confucius

because Tsze-loo's suspicions were excited, did not bring forward what he had done, to witness that there was nothing dishonourable in it, but went on saying "may Heaven destroy me!" In what respect does this differ from the way of the masses, who explain suspicious occurrences by invoking the curse of Heaven!

A. B. HUTCHINSON.

(*To be continued.*)

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from page 91.)

CHAPTER IX.

Confucius said (Anal. p. 83) "The Fung bird does not come; the river sends forth no map; it is all over with me." The Master grieved that he could not exercise imperial authority, had he this power he could give tranquillity to the empire. Universal tranquillity is signified by the Fung bird coming, and the river sending forth a map. Now as he did not obtain the imperial authority, there came no fulfilling of a good omen. His compassionate heart afflicted itself and he exclaimed "It is all over with me." My enquiry is this: what certain proof is there that the Fung bird and the river map originally existed? In the earliest times the bird and map had not come. Take, for instance, times of great tranquillity. The Emperors under whom great tranquillity prevailed certainly did not constantly recognise the Fung bird and river map. Five Emperors and three Kings all had great

tranquillity, but if we examine the fulfillment of omens in their cases, they did not all have the Fung Wong as a sure and certain sign. At the time of great tranquillity the Fung Wong* omen is not certain of fulfillment. Confucius was a sage, who used the idea of an uncertainty to afflict himself, which is altogether improper. It may be said Confucius did not grieve himself because he could not obtain imperial power, he grieved that the time lacked a ruler of excellence on which account none called him to office. The Fung bird and river map are the omens of an excellent Emperor; omens and fulfillment came not, there was no excellent emperor; there being no excellent emperor he could not be called

* 鳳凰 Feng or Fung Wang, the male and female of a fabulous bird, of wondrous form and mystic nature. It sat in the court of Wang Ti and came to the music of the great Shun. Supposed to be the phoenix; Mayers' Hand-book, p. 41. Analects, p. 81; Ch. Classics, Vol. III.

to office. Now as bringing about the fulfillment of omens how can that be effected? By calling a worthy to office, and laying commands on a man of talents, to rule firmly and administer government successfully. These being done the fulfillment of the omens will be attained. The fulfillment of the omens being attained there would be no necessity for Confucius. That which Confucius longed for was really the branches.* He did not consider the root, but longed for the branches. He did nothing towards ruling the state but called for the strange omens. If the government be not thoroughly effective then these will not come. Let them come and prove efficacious, yet there have been excellent emperors without them. The Emperor Hau Wan† is celebrated as an excellent sovereign. If we examine the authentic history of his time we find nothing about the Fung bird or the river map; supposing Confucius to have lived in Hau Wan's time, he would still have said, "It is all over with me!"

CHAPTER X.

(Anal. p. 85). The Master was wishing to go and live among the nine wild tribes of the east. Some one said, "They are rude. How can you do such a thing?" The Master said, "If a superior man dwelt among them what rudeness would there be?"

Confucius was annoyed that his doctrines did not obtain general acceptance in China; feeling intensely disgusted at not obtaining that which he desired, he wished to go and live among the nine wild tribes. Some one enquiring into this said, "The wild tribes

* According to the old Commentators 'the root' signifies the persons, the heart, the thoughts, &c.; 'the branches' are the family, the kingdom, and the Empire. Note to 'Ta Heo' p. 221. 'The root' and 'the things' are the same. This, says Dr. Legge, seems to be the correct interpretation as against Choo He. It agrees with Wang's remarks also.

† 孝文 Died B.C. 157, celebrated in history as a prudent and humane Sovereign whose regard for the people led him to exercise the strictest economy. Mayers' Manual, p. 254-255.

of the East and North are very rude, they have no civilized customs, how can you do such a thing?" Confucius replied, "If a superior man dwelt among them what rudeness would there be?" That is to say, "If one dwell amongst them exemplifying the doctrines of the superior man, and instructing them in the same, how could they remain rude?" Now I ask saying, what first led Confucius to desire to live among the nine wild tribes? Because at first his doctrine did not find general acceptance throughout China, he therefore longed to go to the barbarians. But if it did not find acceptance in China how was it likely to do so amongst the wild tribes on the East and North? "These wild tribes of the East and North have their princes, and are not like [equal to] the States of our great land which are without them." (Anal. p. 20) * that is to say "The wild tribes are very difficult to manage, the multitudes of our great land are easy." If the doctrine did not find acceptance amongst the easily managed, how could it do so amongst the difficult?

Moreover, Confucius says, "If a superior man dwelt among them what rudeness would there be?" Is this to be understood as saying, "Cultivating in oneself the doctrine of the superior man they will put up with your presence," or as saying, "use the doctrine of the superior man to instruct them?" If you cultivate in yourself the doctrine of the superior man and if men tolerate you on that account, then China will do; what necessity is there for going to the barbarians of the East and North? If you use the doctrine of the superior man to instruct them, how are these wild tribes to be taught?

Yü † (the Great) entered the State of Lu

* Wang follows here the ancient commentators. "The rude tribes with their princes are still not equal to China with its anarchy." Anal. p. 20 Note.

† That quaint voyager Sir J. Mandeville, A.D. 1322, has a reference to such people, Cap. XVII Ed. Halliwell, 1839. They lived in the "Ye c Lamary" (which appears to be near Java), and were cannibals to boot.

(裸) i.e. of the unclad; on entering he laid aside his clothes, on quitting it he resumed them. He did not make known the laws of dress to the Eastern and Northern barbarians. If Yü could not teach the use of clothes to the people of Lu, how could Confucius make the nine wild tribes into superior men? Perhaps Confucius did not really wish to journey thither, but being grieved that his doctrine did not meet with acceptance, he said this in a moment of excitement. When some one enquired into this, Confucius knew that they were rude, nevertheless still said how could they continue rude? Wishing to have it his own way, he opposed the enquirer's expostulations. Not being really desirous of going he said this in his excitement, but it is indeed a prevarication! "What the superior man requires is just that in his words there may be nothing incorrect." (Anal. p. 128).

As to his knowing them to be rude yet wishing to have his own way, this is like Taze-loo in the case of Taze-kaou replying to Confucius. "Taze-loo got Taze-kaou appointed governor of Pe." The Master said, "You are injuring a man's son." Taze-loo said, "There are the altars of the spirits of the land and grain, there are (there) common people and officers. Why must one read books before he can be considered learned?" The Master said, "It is on this account that I hate you glib-tongued people." (Anal. p. 110).

Taze-loo knew this was not right, but answered incorrectly to have his own way. Confucius disliked this and compared him to glib-tongued people. Confucius likewise knew that he was wrong answering incorrectly that enquirer. Confucius and Taze-loo both were glib-tongued people.

CHAPTER XI.

Confucius said (Anal. p. 107) Taze does not (不受) acquiesce* in the appoint-

* Dr. Legge's note: Shan 'to receive' here = to acquiesce in.

ment of Heaven and his goods are increased by him. Yet his judgments are often correct." What is the meaning of not acquiescing in the appointment of Heaven? This passage means, to acquiesce in the appointment of Wealth by Heaven certainly is to exercise discretion in one's schemes, so that one's judgments in general suit the time. Now do a man's wealth and honours depend upon the decree of Heaven or upon his own discretion? If they depend upon the decree of Heaven, although sought by means of the wisest schemes, they are unattainable; but if they depend upon man himself, what did Confucius mean when he said (Anal. p. 117) "Death and life have their determined appointment; riches and honours depend upon Heaven"? Now if he says that riches do not depend upon receiving the appointment, but there must be wise schemes used to obtain them, honours likewise do not depend upon receiving the appointment, but all one's energies must be used to seek them. If there is no one in the world who obtains honours without acquiescing in the appointment of honours, there is certainly likewise no one who obtains wealth without acquiescing in the appointment of wealth. Formerly Confucius himself did not obtain riches and honours. He went from one place to another in response to invitations (accompanied by presents) inciting the feudal princes (to do good), his wisdom being exhausted, and his plans proving futile he returned home and arranged the Canon of the Shi-king* and Shoo-king; his expectations having come to nought, in despair he said "it is all over with me." (Anal. p. 83.) He recognised that there was for him no Heavenly appointment of honours, and no help nor advantage in going from one place to another.

Confucius knowing that he himself had not received Heaven's appointment of honours, went from place to place seeking them

* Analect, p. 85. Confucius returned from Wei to Lo in his 69th year and died 5 years afterwards.

without success; but he said "Tsze does not acquiesce in Heaven's appointments of Wealth, so uses wise plans and obtains wealth." Thus his words and actions contradict each other. I do not understand his reason. It may be said that he wished to reprove Tsze Kung's shortcomings. Tsze Kung did not love goodness in principle or action, but he did love making money, therefore Confucius reproved his faults seeking to make him entirely submissive and so to reform his manners and habits. But to reprove successfully Tsze Kung's faults he ought to have said "Tsze does not love goodness in principle or action but making money." What necessity was there for using the phrase "does not acquiesce in heaven's appointment." Compared with his previous statement that "Wealth and honours depend upon Heaven" they are both contradictory and mutually destructive.*

CHAPTER XII.

(Anal. p. 103). When Yen Yuen died, the Master said, "Alas! Heaven is destroying me!" This means that Heaven helps a rising man but takes away its protection from one who is "going down hill." Confucius had (Yen Yuen) Hwuy to help him wishing thereby to advance himself, Yen Yuen was cut off prematurely therefore said he "Heaven is destroying me;" enquiring into this, I say, owing to Yen Yuen's death Confucius did not obtain imperial authority, did Heaven snatch it away or *shall we say* "unfortunately his appointed time was short" (p. 103) and so he died? If the latter, then he could not but die, even had Confucius attained the Imperial authority Yen Yuen would not have lived.

A colleague is like a staff which assists a sick man; when one is sick a staff is needed

* If we are at liberty here to depart from the Commentators and translate 不受 by "did not receive" instead of "acquiesce" throughout this chapter the meaning would be much clearer, as the reader will perceive by substituting 'receive' for 'acquiesce' wherever it occurs.

for walking. If we cut the staff and make it short, could we say Heaven renders the sick man unable to walk? If he is able to rise and walk, can the short staff be made long again? The appointed time being short in Yen Yuen's case is just like the measure of the staff being short. Perhaps Confucius said "Heaven is destroying me!" because Yen Yuen was a worthy. If we consider those worthies who are in the world, they do not certainly serve the State, and worthies who do not certainly serve the State are just like Sages who do not certainly receive Heaven's appointment (to be rulers). There are Emperors who are not Sages and there are Ministers who are not worthies. How is this? A prosperous destiny pertains to the person, as to talents it is another thing. Bearing this in mind let us proceed. Had Yen Yuen lived there was no certainty that he would have been a Minister, his death brought no certainty of destruction. When Confucius said "Heaven is destroying me" what tangible proof was there that it would be so?

Moreover what was the original idea of Heaven in not granting Imperial power to Confucius? Was it so that when he originally received his constitution, Heaven did not give him imperial authority, or did it first grant it and afterwards repent of so doing? If Heaven did not originally grant him imperial authority, how could the death of Yen Yuen destroy him? If it did grant such power and then afterwards repent of so doing, then this imperial power is not absolutely decreed of any one but properly depends upon Heaven. Again, what was there to be seen originally of good in Confucius to occasion the decree for him of imperial power? And what was there afterwards to be heard of evil in him, on account of which Heaven repented and reversed that decree?

The Counsels of the Spirit of Heaven 天神* are misleading and not absolute.

* 天神 Wang's language does not indicate

CHAPTER XIII.

Confucius* arriving at Wei, and the funeral of his old landlord happening just then, he entered the house and bewailed him; then coming out, required Tsze-kung to loosen one of his team (of three horses) and contribute it (to help towards the funeral expenses). Tsze-kung said, "At the funeral of a disciple you did not have a horse loosened, is it not making too much of it to loosen one of your team for your old landlord?" Confucius replied, "I have just now entered and bewailed him and it happened that in my lamenting I wept much; I detest that lamenting and weeping which results in nothing. Do, my boy, as I said!" Confucius loosened one of his team and contributed it towards the funeral expenses of his old landlord because he detested a want of harmony between one's feelings and external ceremonies. Bring the feelings in his opinion as to the plurality or the reverse of the Spirit of Heaven, cf. 'Enquirer's' translation of the Chow Ritual, p. 15; "The Celestial Gods;" Dr. Chalmers's Question of Terms example 465 from commentary on Shi King Pt II Book IV Ode VII; Ti is the Spirit of Heaven p. 61; Example 387; also p. 81 example 361; and Macleay's True meaning of Shin &c. p. 10. 'The Spirits of Heaven' and Theol. of Chinese p. 159 commentary on Chow Ritual.

* This is to be found in the Lai Ki—禮記

檀弓上卷

† 賻 the commentary explains means contributing money or valuables; if a horse is presented 贈 is used, but the former is used here because Confucius presented the horse instead of money. The omission of the gift would have indicated that although he wept he had no genuine friendship for the deceased.

孔子之衛遇舊館人之
喪入而哭之出使子貢脫
驂而賻之子貢曰於門人
之喪未有所脫驂脫驂於
舊館毋乃已重乎孔子曰
子鄉者入而哭之遇於一
哀而出涕子惡乎涕之無
從也小子行之

The above is the passage as given by Wang Ch'ung. It differs slightly from the 禮記體註.

to harmony and so celebrate the Rites. The feelings being aroused one is moved to acts of grace; the feelings and ceremonies mutually corresponding, the superior man carries them out.

When Yen Yuen died (Anal. p. 104) the Master bewailed him exceedingly, and the disciples who were with him said, "Sir, your grief is excessive?" Said he, "If I am not to mourn bitterly for this man, for whom should I mourn?"

Now to mourn bitterly, is lamenting with tears carried to the extreme. He bewailed Yen Yuen with bitter mourning, in a way different from any other disciple; it was a case of bitter lamentation. The deceased had a coffin but no shell, Yen Loo begged his carriage of Confucius to provide with it a shell, but he would not grant it because being a great official it would not have been proper for him to go on foot (See Anal. p. 103). But in the case of the old landlord, he loosed one of his team and contributed it towards the funeral expenses, detesting lamentation which resulted in nothing. He bewailed Yen Yuen with bitter mourning, but when asked for his carriage he refused it. This was bitter mourning with nothing corresponding thereto. Are then weeping much and mourning bitterly, different things? Or does it make all the difference whether a carriage or a horse (be given up)? In the former case the outer ceremonies and inner feelings were in mutual accord, in the latter case his outer actions did not correspond to his kindly sentiments. The ideas of Confucius about ceremonies are unintelligible. He said, (Anal. 103) "There was Le;* when he died he had a coffin but no outer shell, I would not walk on foot (put down my carriage) so as to provide a shell for him." His feelings of affection must have been deeper in Le's case than in Yen Yuen's. When Le died he had no outer shell because the customs of great officers made it improper for him to go on foot.

* 鯉 was Confucius's son.

Le was his son, Yen Yuen was a stranger; if when his son died he would not observe the Rites, how could he do so for a stranger? It may be said that possibly this was an example of genuine kindly feeling on the part of Confucius.

Then there was, in the case of his old landlord, a correspondence between his acts and feelings, and a want of such correspondence in the case of his son. Was this because he was formerly an inferior, and afterwards a high official? If he formerly held an inferior office, an inferior official had two horses, if he were a superior officer, these had three horses. It not being right for a superior official to put down his carriage and walk on foot, why did he not do without two of his horses, selling them to procure a shell, and do with only one in his carriage? When as an inferior official he drove two horses, he gave up one in order to contribute towards the funeral of his old landlord; now why did he not likewise give up two of his horses so as to act in accordance with his kindly feelings; with one horse to drive there was no necessity to go on foot. Had he not loosened a horse to contribute toward the funeral of his old landlord, there would have been no breaking of rules, but to use a coffin with no outer shell in burying his own son, was destructive to propriety and most injurious to established custom. He attached great importance to the kind feeling which led him to contribute to the funeral expenses of the old landlord, but regarded it as a matter of small moment to destroy the propriety of his son's burial. This is to carry out the rites for a stranger and to relax the observance of rules in the case of one's son. Seeing that Confucius would not sell his carriage to obtain an outer shell for Le, how will he escape *being thought of as coveting official rank, loving to take office and dreading to be without a carriage?* As he himself said (Anal. p. 161) "The superior man will sacrifice life to preserve virtue complete" (or benevolence or humanity 仁). Where would have been the difficulty in

declining office in order to preserve propriety?

CHAPTER XIV.

(Anal. p. 118) Taze-kung asked about government. The Master said, "The requisites of government are that there be sufficiency of food, sufficiency of military equipment and the confidence of the people in the ruler." Taze Kung said, "If it cannot be helped and one of these must be dispensed with, which of the three should be foregone first?" "The military equipment," said the Master. Taze-kung again asked, "I cannot be helped and one of the remaining two must be dispensed with, which of the two should be foregone?" The Master answered, "Part with the food. From of old, death has been the lot of all men; but if the people have no faith (in their rulers), there is no stability (for the State)." From this it follows that fidelity is the most important requisite, but this difficulty occurs to us supposing that the government of a State is unable to provide food, the people being famished will cast away the rules of propriety; these restraints being cast off, how shall fidelity be preserved? An old book says, "When the granaries and magazines are full the rites and frugality are observed; when there is a sufficiency of food and clothing, men distinguish between the grand and the base. Abundance begets (a spirit of) mutual concession, want begets dissension (and discord)." Now if it said, "Part with the food," how is fidelity to be preserved? In the times of the Ch'un Tsew* there was a war resulting in grievous famine, the people exchanged their children and eat them, stirring up the bones for fuel wherewith to cook them. If one is famished and there is no food to be had, there is no leisure to care for the duties of affection. The affection of a parent for the child is most confiding,

* See Dr. Legge's Classics Vol. V Pt. 1, 326 and 328. B.C. 674-662. The people Sung and Ts'oo were the belligerents. The incident is related in the Tso Chuen.

famine destroys this confidence (fidelity) and the child is used for food. Confucius taught Tsze Kung to part with food and hold fast fidelity. How is this? If you let go fidelity and hold fast food although fidelity is not desired, it will certainly be restored, but if you part with food and hold fast fidelity, although what you desire is fidelity it cannot be preserved.

(Anal. p. 130). When the Master went to Wei, Yen Tsze (Yew) acted as driver of his carriage. The Master observed "How numerous are the people!" Yew said "Since they are thus numerous what more shall be done for them?" "Enrich them" was the reply. "And when they have been enriched what more shall be done?" The Master said "Teach them." Confucius advised Yen Yew to enrich them first and afterwards to instruct them, but taught Tsze Kung to part with food and hold fast fidelity. What difference is there between (the possession of) food and wealth? What distinction between (exhibiting) Fidelity and (receiving) Instruction? The instructions given to the two disciples were essentially different. Different things were held up to their esteem. What consistency is there in the ideas of Confucius as to governing a State?

CHAPTER XV.

(Anal. p. 149) Ken Peh Yuh sent a messenger with friendly enquiries to Confucius. Confucius said "What is your master engaged in?" The messenger replied, "My master is anxious to make his faults few but he has not yet succeeded." He then went out and the Master said "A messenger indeed! A messenger indeed!" This is a censure. Those who explain the Lun Yu (Analects) say for what was he censured? He was blamed in that he answered humbly on behalf of another. The enquiry of Confucius saying what is your master engaged in? meant really what is his occupation? not what is he doing as to self government? Seeing that Confucius thus enquired the messenger ought to have replied "My

Master is doing so and so, he manages such a department." Now he answered quite differently saying "He is anxious to make his faults few but he has not yet succeeded." How do we know that his reply did not miss the purport of the question? Confucius blamed him; what was the real cause of his censuring the messenger? Did he blame his answering humbly on behalf of another? or was it because his reply missed the point of the question? That which he censured was certainly one of these, but he did not make plain the fault when he said* "A messenger indeed! A messenger indeed!" Since that time all are dubious about this matter, not knowing in what way to regard the messenger as wrong.† Han Tsze says "If a sentence is laconic the disciple should discuss its meaning." Is not the saying of Confucius A messenger indeed! verily laconic? Perhaps some one will say the idea of the Ch'un Ts'ew is to screen the worthies. Ken Peh Yuh was a worthy, therefore Confucius screened his messenger. If one wants to know his son's character, let him look to his friends. If one wants to judge of a ruler, let him look to his messenger.

If Peh Yuh were not a worthy then his messenger would have faults. The idea of the Ch'un Ts'ew is to screen the worthies, yet to censure every little fault. Now to withhold censure so as to screen, yet to condemn every trifling fault, what could have been his meaning?

Supposing Confucius had wished to screen

* 韓非 Han Fei, a philosopher of the 3rd Cent. B.C., part of whose works in 20 books has come down to us. His subject is the philosophy of Government. He served first under the prince of Han and later under the prince of Tsin (the Burner), afterward called She Wang Ti, who highly esteemed his wisdom. Falling a victim to jealousy he committed suicide to avoid arrest, B.C. 230; cf. Mayers' Manual, p. 46; Wylie's Notes, p. 75.

† It should be noted that the current interpretation following Choo He is that Confucius so exclaiming meant to praise the messenger for exhibiting a knowledge of his master's heart and replying so humbly; see 四書味根錄 in loc.

Pih Yuh, he could have been silent; but he cried aloud saying "A messenger indeed! A messenger indeed!" letting every one know of his disapproval. What help is it towards the screening of any one to cry out in this manner?

CHAPTER XVI.

(Anal p. 185) Peih Heih inviting him to visit him, the Master was inclined to go. Taze loo was displeased and said "Master formerly I have heard you say when a man in his own person is guilty of doing evil, a superior man will not associate with him. Peih Heih is in rebellion holding possession of Chung Mow; if you go to him what shall be said?" The Master said "I did so. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said that if a thing be really white, it may be steeped in a dark fluid without being made black? Am I a bitter gourd! How can I be hung up out of the way and not eat?" Taze loo in order to censure Confucius quoted to him his former saying. In olden time Confucius had uttered this saying wishing to get his disciples to use it as a rule of action. Taze-loo adduced it by way of remonstrance. Confucius understood him and did not say that his former words were in sport, as if they were improper and not good to be followed, but said "Yes I did use those words, they certainly ought to be followed. But is it not said that if a thing be really hard it may be ground without being made thin? Is it not said that if a thing be really white it may be steeped in a dark fluid without being made black?" When Confucius used these words did he succeed in solving Taze loo's problem? "When a man in his own person is guilty of doing evil, a superior man will not associate with him." To explain this he ought to have said "There is nothing wrong about Peih Heih, there is still a good reason for going"; but he said "a hard thing may be ground without being made thin, white may be steeped in dye without

being made black." It is as if he had said, The man whose actions are consistent and pure may associate with the guilty. The superior man's conduct is weak and easily corrupted, so he alone ought not so to associate.

Confucius would not drink the water from the 'Robber's Spring';* Tsang-tze would would not enter the gateway of the 'Coerced Mother.' They shunned evil and avoided corruption, being ashamed of a name at variance with propriety. 'Robber's Spring,' 'Coerced Mother,' were only unreal names, yet Confucius and Tsang were ashamed of them.

Peih Heih was really guilty of evil, yet Confucius desired to visit him.

It was right not to drink of the Robber's Spring, but to desire to visit Peih Heih was wrong. (Confucius once said)† "Riches and honours acquired by unrighteousness are to me as a floating cloud." To pervert sound doctrine by partaking of a traitorous rebel's dainties, made that which he had said about the 'floating cloud' a mistake. There may be acting on expediency combined with a desire to act on principle, this is to follow the expedient and act on principle. When Taze loo enquired into the matter, he ought to have said "Act on principle" without speaking of eating. There is a way of acting on expediency in order to act on principle, and there is a way of acting that is not expedient in order to seek food.§ "Am I a bitter gourd? How can I be hung up and not eat?" He compared himself to a bitter gourd. He said

* 盜泉.

† 勝用.

‡ Analect p. 64.

§ Dr. Legge here translates "How can I be hung up out of the way of being eaten?" and remark in a note "Choo He with Ho An take

不食 actively: 'A gourd can be hung up because it does not need to eat. But I must go about north, south, east, and west to get food.'

It will be seen however that Wang Ch'un founded his argument upon that very view of the text which Dr. Legge deprecates.

"a man ought to seek office so as to eat dainties. I am not a bitter gourd to be hung up and not eat," to reprove Tsze-loo.

The reply of Confucius did not solve the problem of Tsze-loo. When Tsze-loo put his question, his idea was not that Confucius ought not to take office, but that he ought to choose a righteous State in which to enter upon it. Confucius compared himself to a bitter gourd. He simply wished to eat in peace. Moreover how despicable his words are. How was it that he sought office as a means of getting food? A superior man ought not thus to speak. A bitter gourd is hung up and does not eat, just as one is suspended and is out of office.

To withstand Tsze-loo he ought to have said 'Am I a bitter gourd to be suspended and be out of office?' But his 'am I to be hung up and not eat' is Confucius taking office not for the sake of acting on principle but to seek food. When a man takes office, the dominant idea is the coveting of dainties; what he says in accordance with the rules of propriety is that he does it to carry out a principle.

It is just the same as a man who marries. The dominant idea is lust; but what he professes according to propriety is that he does it for the sake of his parents. To marry might as well be directly said to be for the sake of lust, as to take office and then straightly say it is for food. The words of Confucius display his inner character without the slightest idea of ambiguity, without any fictitious appeal to the rules of propriety.

That is, he is simply an ordinary person, the very opposite of a superior man. Confucianists say that Confucius travelled about in response to invitations accompanied by gifts without being successful (in retaining office), and he was full of grief that his doctrine did not obtain a wide circulation. They altogether let slip his real character.

CHAPTER XVII.

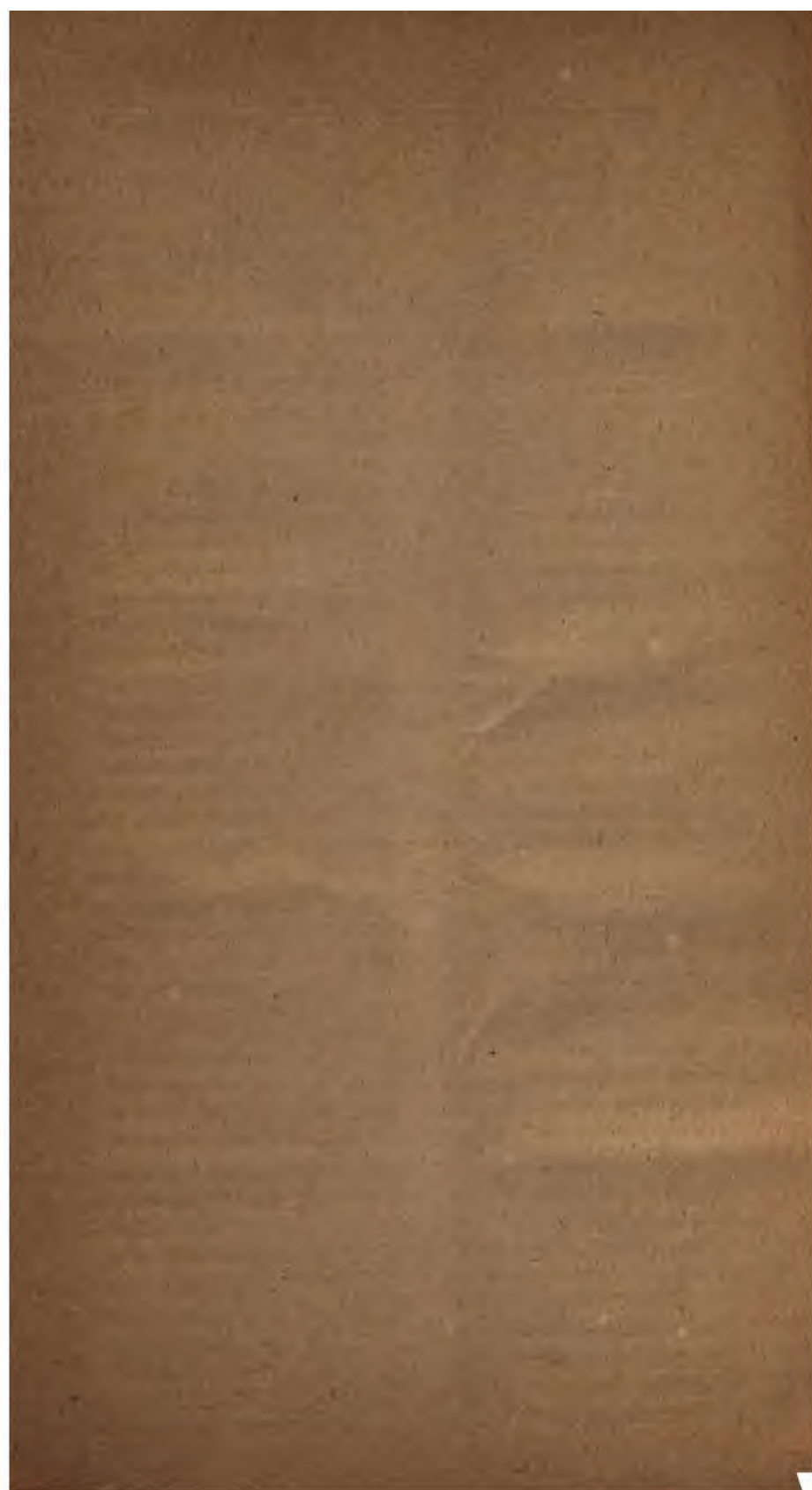
(Anal. p. 183). Kung-shan Fuh-jaou when he was holding Pe, and in an attitude of rebellion, invited the Master to visit him; who was rather inclined to go. Tsze-loo said "Indeed you cannot go! Why must you think of going to see Kung-shan?" The Master said "Can it be without some reason that he has invited me? If any one employ me may I not make an Eastern Chow?" * To make an Eastern Chow he desired to carry out his principles. Kung-shan and Peih-heih were both in rebellion. He desired to act on principle with Kung-shan, but sought food with Peih Heih. The words of Confucius are utterly inconsistent. Inconsistency in language implies want of steady perseverance in conduct. He wandered round and no one employed him. Was there any reason for this? (Anal. p. 180) "Yang Ho wished to see him, but Confucius would not go to see him." He called him to take office, but he would not accept it. Why was he so pure? When Kung-shan and Peih Heih called him, he wished to go. How came he so corrupt? Kung-shan, Peih Heih, and Yang Ho all were in rebellion. But the latter kept Ke Kwan† a prisoner. The two former were just as bad; the principle of the invitation (whether by messenger or in person) was the same. But he wished to accept that of Kung-shan and would not see Yang Ho. Wherein was Kung-shan the better, or Yang Ho not good enough? When Tsze-loo enquired about Kung-shan's invitation Confucius ought to have explained, saying that he was as good as Peih Heih, and that they did not appear to be so very bad after all.

A. B. HUTCHINSON.

(To be continued).

* This was to be done by a revival of the principles of Kings Wan and Woo.

† 李桓 who was the real Chief of the Ke family but who was entirely in the hands of his unscrupulous minister Yang Ho (see note Analect, p. 182.)



THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from p. 175.)

Book x. Section 30.—Mencius satirized.

CHAPTER I.

"Mencius went to see king Hwuy of Leang. The king said, venerable Sir, since you have not counted it far to come here a distance of a thousand *li*,* may I enquire how to act so as to 'profit' my kingdom? Mencius said benevolence and righteousness are my only topics. Why must we use that word 'profit'?" (p. 1). Now there are two kinds of profit, there is the profit of riches and possessions, and the profit arising from auspicious tranquillity. King Hwuy said, what must I employ to profit my kingdom? How did Mencius know that the king did not desire the profit arising from auspicious tranquillity. But Mencius straightway took him to mean the profit of riches and possessions. The Yih-king says, "It will be 'advantageous' to see the great man; to

cross the great river has 'advantage.'"* "Kheen possesses origin, luxuriance, 'benefit' and completion." The Sheung-shoo says, "The blackhaired people likewise receive 'benefits.'"† These are all advantages arising from auspicious tranquillity. The carrying out of benevolence and righteousness procures the advantages of auspicious tranquillity. Mencius did not speak thus. If he had asked king Hwuy what do you mean by saying 'profit my kingdom?' and king Hwuy had said the profit of riches and possessions, he ought to have been answered accordingly. But it is possible that Mencius did not perceive the drift of king Hwuy's question, so he straightway answered concerning the profit of riches and possessions. If the king really asked concerning these, Mencius adduced nothing by which such a result should follow. If the question concerned the advantage of auspicious tranquillity yet Mencius answered

* See Dr Legge's note. It is singular to observe here that Wang omits the 亦 which occasions much discussion amongst translators. The references in brackets are *Chinese Classics*, Vol. II.

* Canon McClatchie, *Yih King*, Bk. I. i. 3, p. 1 and 5, 1 p. 37.

† Shoo, P. V. Bk. xxx. 6.

according to the profit of riches and possessions, he (clearly) missed answering the king's aim (in enquiring) and opposed the principle of the doctrine (Tau-li).

The king of Ts'e said to the officer She, "I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with an allowance of 10,000 *chung* that all the officers and the people may have such an example to reverence and imitate. Had you not better tell him this for me?" She took advantage of the disciple Ch'in to convey this message to Mencius. Mencius said, "But how should the officer She know that the thing may not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10,000 be the conduct of one desiring riches?" (p. 102). Now Mencius in declining 100,000 *chung* let slip that which is proper as to yielding. Rank and wealth are the things men desire. The obtaining of these in a way contrary to right principle is not to be persevered in. Therefore the relation of the superior man to office and emolument has both that which is to be declined and that which is not to be declined. How should one having his own reason for not desiring wealth and dignity, on the same account oppose and refuse those gifts which properly ought to be received. "Ch'in Tsin asked, saying, when you were in Ts'e, the king sent you a present of 2,400 taels of fine silver and you refused to accept it. When you were in Sung 1,680 taels were sent you, which you accepted; and when you were in Sëe, 1,200 taels were sent which you likewise accepted. If your declining to accept the gift in the first case was right, your acceptance of it in the latter was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives. Mencius said, "I did right in all the cases. When I was in Sung I was about to take a long journey. Travellers must be provided with what is necessary for their expenses.

The prince's message was 'a present against travelling expenses;' why should I have declined the gift? When I was in Sëe I was apprehensive for my safety and taking measures for my protection. The message was 'I have heard that you are taking measures to protect yourself, and this is to help you in procuring arms in readiness;' why should I have declined the gift? But when I was in Ts'e I had no occasion for the money: To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?" (p. 91, 92). Now in the case of a gift of money there is some reason either to accept it or to reject it. It is not that receiving it is covetous, or not receiving it is being not covetous. There is a principle of receiving and of rejecting money, and of a house likewise, there ought to be a principle both of receiving and rejecting." Now he did not say that he had no occupation, as if he had resigned office, to receive a house is not proper, but he said that he did not desire wealth, and adduced his former declining of 100,000 *chung* to support his latter (refusal of) 10,000. In the former case he ought to have received 100,000, why did he decline it?

P'ang Käng asked Mencius saying, "Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?" Mencius replied, "If there be not a proper ground *for taking it*, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yaou is not to be considered excessive," (p. 145). To receive the empire is greater than to receive 100,000 *chung*: Shun's not declining the empire was agreeable to right principle (doctrine, *Tau-li*). Now he did not say to receive 100,000 is not according to right principle, but said that he himself did not covet wealth or rank. He let go the (principle of) yielding (

complaisance). How can we use this for exhortation?

CHAPTER II.

Shin T'ung on his own impulse asked Mencius saying, "May Yen be smitten?" Mencius replied "It may." Tsze-k'wae had no right to give Yen to another man, and Tsze-che had no right to receive Yen from Tsze-k'wae. Suppose there were an officer here with whom you, Sir, were well pleased, and that without informing the king, you were privately to give him your salary and rank, and suppose that this officer, also without the king's orders, were privately to receive them from you: would *this* be allowable? And what is the difference between these *two cases*?" The people of Ts'e smote Yen. Some one asked Mencius saying "Is it really the case that you advised Ts'e to smite Yen?" He replied "No. Shin T'ung asked me whether Yen might be smitten and I answered him 'It may.' They accordingly went and smote it. If he had asked me 'Who may smite it?' I would have answered him 'He who is the minister of Heaven may smite it.' Suppose the case of a murderer and that one asks me, may this man be put to death I will answer him 'He may.' If he asks me who may put him to death? I will answer him, 'The chief criminal judge may put him to death.' But now with *one* Yen to smite *another* Yen how should I have advised this?" (p. 98-99.) Some one asked Mencius, "Is it really the case that you advised the king to smite Yen?" Shin T'ung asked "May Yen be smitten?" This involved a selfish idea; he wished to smite Yen himself. If Mencius knew (Shin's) idea and complacency at this, he ought to have replied, 'Although Yen ought to be smitten, it is needful that one be the Minister of Heaven, then he may smite it.' Shin T'ung's ideas would have come to an end, thus he would have had no scheme for smiting Yen. If he did not know that Shin had this idea in his own mind, yet

straightway answered him, this not clearly understanding his speech, is (really) being ignorant of (the force of) words. "Kung Sun Ch'ow asked (p. 65) I venture to enquire wherein, Master, you excel? Mencius said, 'I understand words.' He asked farther, "What do you mean by saying that you understand words?" Mencius replied (p. 67), "When words are one-sided I know how the mind of the speaker is clouded over. When words are extravagant I know how the mind is fallen and sunk. When words are all depraved, I know how the mind has departed from principle. When words are evasive, I know how the mind is at its wits' end. These evils growing in the mind do injury to government, and displayed in government are hurtful to the condition of affairs. When a sage shall again arise, he will certainly follow my words." Mencius acknowledged that he knew words, moreover he knew the trouble to which words give rise and he carried to extremes the happiness in which they result. When he heard the man's question, he knew of course the desire contained in the expressions made use of. Knowing what they contained he knew in what they would result, that it would certainly be evil.

CHAPTER III.

Mencius also said, "The happiness of the people, I am hoping that the king will change, I am daily hoping for this," (p. 107) In the case of Mencius leaving the king (slowly) was it the same king to whose court he formerly would not go? If it were so he formerly straightway despised him and afterwards esteemed him greatly. If it were not so, (the same king) then the former king's dominions he would not leave, but the latter's he would depart from. The latter king was far inferior to the former, yet on leaving him he slept three days' in Chow; (in the other case) he was not inferior, yet Mencius would not see him but slept at King-chows. How was it that Mencius' conduct

in the former and latter cases, was not identical? That which he did in reference to the king from beginning to end is not of the same kind (consistent). Moreover, when Mencius was in Loo, P'ing the duke of Loo wished to see him. One of his favourites Tsang Ts'ang slandered Mencius, and prevented duke P'ing. Go Ching informed him, and he replied, "A man's advancement is effected, it may be, by others and the stopping him is, it may be from the efforts of others. But to advance a man or to stop his advance is really beyond the power of other men. My not finding in the prince of Loo one to trust me and to follow my counsel is from Heaven," (p. 55). In this case, which was the former, he did not find such in Loo, in the other the later (in date) he did not find such in Ts'e. There is no difference in the cases. The former depended upon Heaven, the latter depended upon the king. What is there fixed or certain about these remarks and decisions of Mencius? Not obtaining advancement when the king of Ts'e gave him no office was just as if one of the Tsang Ts'ang sort had slandered him. This is also being "stopped in advancing by the efforts of others."

In *both* cases it was by Heaven's decree that he did not find (a ruler to trust him and follow his counsels) and it was beyond the power of man. When leaving Ts'e why did he not travel quickly? why did he withdraw leisurely, sleeping three nights (in Chow)? The decree of Heaven did not give him to meet with a congenial ruler in the king of Ts'e, that is the king of Ts'e would not use his counsel; how should heaven within three days reverse its decrees, and give him to find the king to his mind? In Loo this depended upon *Heaven*, he gave up his idea and entertained no hope, in Ts'e this depended upon the *king* and he thought that there was just room for hope. Thus it was that not finding a king to his mind, in *one* case depended upon man.

If any say, 'When he first left (Ts'e) he could not be sure of Heaven's decree; he

hoped that during the three days the king would send some one to call him again; the decree of Heaven would be perchance during those three days, therefore he was right.' If we say this is right, the king of Ts'e first letting him go was not Heaven's decree. But supposing Heaven's decree was only during the three days if duke Ping of Loo had likewise had three days, he might have rejected Tsang Ts'ang's counsels and rather have followed Gō-ching's advice and have gone to visit Mencius. Mencius decided this to have depended upon Heaven, how was it that he decided so quickly in this case? If the duke in the course of three days had visited Mencius, how would it have been with what he had formerly said? "When Mencius left Ts'e, Ch'ung Yu questioned him upon the way saying, "Master, you look like one who carries an air of dissatisfaction in his countenance. But formerly I heard you say, 'The superior man does not murmur against Heaven, nor grudge against men.' Mencius said, That was one time and this is another. It is a rule that a true Imperial sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation. From the commencement of the Chow dynasty till now more than 700 years have elapsed; judging numerically the date is past. Examining the time, we might expect such. But Heaven does not yet wish that the Empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?" Mencius says, "It is a rule that a true Imperial sovereign should arise in the course of five hundred years."† How did he know

* Mencius must have quoted this from Confucius; see Anal., xiv. xxxi.

† Dr. Legge remarks "that 500 years, is speaking in very round and loose number, even if we judge from the history of China prior to Mencius." The critic here, as we shall see, seems to be also out in his reckoning, as he calls B.C. 2205-1766 a 1000 years and 1766-1122 another thousand.

this? Ti-kuh* (B.C. 2435) ruled the Empire until Yaou (B.C. 2356) became ruler; Yaou transmitted it to Shun (B.C. 2255) and he also ruled the Empire; Shun transmitted it to Yü (the great Yu, B.C. 2205) and he also ruled the Empire. These four sages governed the Empire, perpetuating uninterruptedly the succession. Yü to T'ang (B.C. 1766) moreover was a thousand years; T'ang to Chow (Wu-wong, B.C. 1122) was also the same. (!) Wen-wong† first arose, and at the close of his reign transmitted his power to Wu-wong. Wu-wong died and Chung-wong (B.C. 1115) with the duke of Chow‡ together ruled the Empire; from Chow to Mencius (Circa B.C. 350) there were also seven hundred years and no true Imperial sovereign; the five hundred years in which there ought to have been such a sovereign were fulfilled, yet in which generation was this the case? (Mencius) saying, "That it is a rule that five hundred years should certainly have such a sovereign," who ever said so? When he narrates fabulous things, examine the evidence, he gives credence to exceedingly exaggerated sayings. He departed from Ts'e on not finding the ruler congenial carrying an air of dissatisfaction in his countenance; this is not worthy in Mencius! because compared with every-day Confucianists there is no evidence of any difference. He took five hundred years as the time in which Heaven produces a sage, and said "But Heaven does not yet wish that the Empire should enjoy tranquillity and good order." His idea was that Heaven wishing that the Empire should enjoy tranquillity and good order, ought in five hundred years to produce a sage-like king. So Mencius' words declare Heaven's purpose of producing sages. Is then five hundred years

the destined time for Heaven producing a sage? If this is the destined time, why did not Heaven produce a sage? It was not the time destined for an Imperial sage, therefore he was not produced. Mencius holding this belief shows that he did not understand Heaven. "From the beginning of the Chow dynasty until the present time more than seven hundred years have elapsed." Judging numerically the date is past, but examining the features of the times, we might expect him. Why does not he say, "The date is past?" What does he mean by "We may expect?" The 'date' is 'the time,' the 'time' is the 'date.' The date past, is the past five hundred years. From Chow to the present time more than seven hundred years have elapsed, that is two hundred years over: the time has gone by: when he says 'the time,' 'we might expect,' how is this to be explained? He says, "It is a rule that a true Imperial sovereign should arise in the course of five hundred years," and again "During that time there should be men illustrious in their generation." These are either like the king or different from him. If alike what need to mention both? If different what sort of men are they? Shall we call them men akin to Confucius and of the same sort as Mencius, instructors of later disciples arousing the intellect of the stupid and unlearned?

Already had Confucius and he himself (Mencius) been produced; if you say the illustrious are sage-like ministers, they ought to appear at the same time as the (Imperial) sage. The Imperial sage being produced the sage-like minister appears. If you say when five hundred years have elapsed, then why say "in the course of?" If not saying absolutely five hundred years will you say "in the course of them?" This is to say in the course of two hundred or three hundred years, then the sages cannot be ministers to the Imperial sage of five hundred years. Thus when Mencius says, "In the course of them there should be men illustrious," he is really speaking of whom

* 帝嚳 Ti Kuh, M. M., p. 366.

† 文王 Wen Wong, M. M., p. 177, No. 570, the title by which Si Pêh was canonised.

‡ 周公 Chow Kung, M. M., p. 20, Wu Wong's younger brother. He ranks as second only to Yaou and Shun in virtue, wisdom and honours.

"But Heaven does not yet wish that the Empire should enjoy tranquillity and order, if it wished this, who is there besides me to bring it about? Speaking thus if it be not saying that he himself ought to be king, it is, there being a king, he ought to be that king's minister. To be the (sage) minister of a (sage) king belongs to Heaven's (decree). If Heaven did not decree at the time to give the Empire tranquillity and order he ought not to have been bent on tranquillizing it. Being full of resentment at Ts'e, and wearing an air of dissatisfaction was very wrong of him!*

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(To be continued.)

* If we compare the above chapter with ch. ix. p. 167 *ante*, it is evident that it was an ancient belief in China that before the rise of a great statesman or ruler the Feng or Fung Wang Bird would appear, and that an interval of 500 years should elapse after one great ruler had appeared before another should arise. It is very singular that in the West about the time of Wang Ch'ung

we find the same interval of 500 years connected with the appearance of a marvellous Bird, the Phoenix, as appears from the subjoined extract from the Epistle of Clement of Rome to the Corinthians (A.D. 78-86, § 25). "The Phoenix. Let us observe the wonderful sign which takes place in Eastern lands, namely those of Arabia and the regions round about. For there is a bird which is called Phoenix. This, which is the only one produced, lives 5000 years, and as soon as it approaches dissolution by death makes for itself a shrine of frankincense, myrrh and other aromatics, into which it enters when the time is complete, and it dies." He then details the growth of the new one from a worm produced by the corrupt carcass of its predecessor and its flight from Arabia to Heliopolis and adds, "The priests thereupon inspect the records of the times, and find that it has come when the 500 years is accomplished." Herodotus, II. 73, mentions the same bird; Tacitus an. vi. 28, gives it a cycle of 250 years; Lepsius *Einleitung*, p. 183, of 1500; *Celian* of 500. The myth seems to have had its origin in Egypt, and it is a strange coincidence that the cycle of 500 years associated with it in the West should be found in Far Eastern Cathay connected with the advent of a great ruler with which, but independently is also connected the appearance of a fabulous bird. I am indebted to the Translation of Clement by B. H. Cowper, B.T.S., and to Chambers's *Encyclopædia*, art. Phoenix, for the above information.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from page 242.)

CHAPTER IV.

(P. 145, 147). P'ang Kang asked saying "Is it not improper for a scholar performing no service, to receive support notwithstanding?" Mencius answered, "If you do not have an interchange of the productions of labour, and also of men's services, so that one may from his overplus supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man who at home is filial, and abroad respectful to his elders; who watches over the principles of the ancient kings, awaiting future learners; and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright and slight him who practises benevolence and righteousness?" P'ang Kang said, "The aim of the carpenter and carriage-wright is by their trade to seek for a living. Is it also the aim of the superior man in his practice of principles, thereby to seek for a living?" "What have you to do with his propose?" returned Mencius, "He is of service to you. He deserves to be supported and should be supported. And let me ask, Do you remunerate a man's intention or do you remunerate his service?" Kang replied, "I remunerate his intention." Mencius said, "There is a man here who breaks

your tiles and draws unsightly figures on your walls; his purpose may be thereby to seek for his living, but will you indeed remunerate him?" "No," said Kang. "That being the case," said Mencius, "it is not the purpose which you remunerate, but the work done!" Mencius adduces "breaking tiles and drawing unsightly objects on the walls" to controvert P'ang Kang's arguments. He knew that "to break tiles and disfigure walls" is no service, yet has a purpose, which P'ang Kang certainly would not remunerate. It being so, his adducing the breaking of tiles and disfiguring of walls would not serve to controvert P'ang Kang. How so? The breaker of tiles and disfigurer of walls is not of the number of those whose purpose is to seek a living. Not being numbered amongst them, these are of no use to controvert a man's arguments. Now if a man for no cause whatever breaks tiles and disfigures walls, it must be that he is either an idiotic madman or a wanton jester. A madman's purpose is not to seek a living; a wanton jester likewise does not seek a living. All who seek a living are accustomed to make those things which are advantageous, which most men cannot; and lay these out for sale in the market; having obtained remuneration, they return and obtain the supply of their needs. Now breaking tiles and disfiguring walls is no advantage to men; what purpose can there be in it? An intelli-

gent man knowing this to be without advantage certainly would not do it. An unintelligent man is an idiotic madman, and certainly has no purpose. Now to break tiles and disfigure walls is just like a child breaking clods in the road, what difference is there? Is it likewise their purpose, who break clods in the road, to seek for a living? This is of a piece with children, it is done without any purpose. A man who plays some game is likewise of the 'disfiguring walls' class. Is the player's purpose to seek food? Players also have a mutual desire to win plenty of money; if the money is plentiful he can also obtain food. There may be times when he has this purpose. But to throw stones and to jump are also of the "disfiguring walls" class (of actions). Is it the purpose of the stone thrower and jumper to get a living? So the controverting of P'ang Kang by Mencius is by no means thoroughly done. If P'ang Kang used Mencius' words how could he say "Meet a man with smartness of speech."

CHAPTER V.

(P. 160-163). K'wang Chang said to Mencius "Is not Ch'ang Chung a man of true self-denying purity? He was living in Woo-ling, and for three days was without food, till he could neither hear nor see. Over a well there grew a plum tree, the fruit of which had been more than half eaten by worms. He crawled to it, and tried to eat some of the fruit, when, after swallowing three mouthfuls, he recovered his sight and hearing." Mencius replied, "Among the scholars of Ts'e I must regard Chung as the thumb (among the fingers). But still where is the self-denying purity (he pretends to)? To carry out the principles which he holds one must become an earth-worm, for so only can it be done. Now an earth-worm eats the dry mould above, and drinks the yellow spring below. Was the house in which Chung dwells built

by a Peh-E? or was it built by a robber like Chih? Was the millet which he eats planted by a Peh-E? or was it planted by a robber like Chih? These are things which cannot be known." "But," said Chang, "what does that matter? He himself weaves sandals of hemp, and his wife twists hempen threads, to barter them." Mencius replied, "Chung belongs to an ancient and noble family of Ts'e. His elder brother Tae received from Ko a revenue of 10,000 *chung*, but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Woo-ling. One day afterwards, he returned to their house, when it happened that some one sent his brother a present of a live goose. He, knitting his eye-brows said, 'What are you going to use that cackling thing for?' By and by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said 'It's the flesh of that cackling thing,' upon which he went out and vomited it. Thus, what his mother gave him he would not eat, but what his wife gives him he eats. He will not dwell in his brother's house, but he dwells in the Woo-ling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds a man must be an earth-worm, and then he can carry them out." Now Mencius in his disapproval of Chung could not lay hold of Chung's defect. Chung's being so startled at the goose, as to vomit it, is surely not that he would not eat in the case of his mother (giving him food). He first railed at the goose and said "what are you going to use that cackling thing for." By and by his mother killed the goose and

* Pih-e, M. M. p. 169, No. 543, 12th century, B.C., one of two brothers celebrated for stern integrity and unflinching steadfastness.

† Chih, a famous robber chief of Confucius' time, so called after one of ancient times. As a man, Chung could not be independent of other men who might be villains for all he could tell.

gave him some of it to eat. His brother said 'that's the flesh of that cackling thing.' Chung felt ashamed to undo his former words so he went out and vomited it. If his brother had not told him, surely he would not have vomited it. If he had not done so, then he would have eaten what his mother had given him. To say that "he would not eat what his mother gave him," is to lose altogether Chung's meaning. Supposing that Chung was determined not to take food at his mother's hands, when the savoury goose appeared, he ought not to have eaten it. But he did eat it. When he knew that it was the goose, he was startled and vomited it. The cause of Chung's vomiting the goose was, that he was ashamed to eat in opposition to the substance of his (expressed) determination, not that he was unmindful of the virtue of love to one's parents, and so wished to avoid eating at his mother's hands.

Mencius says moreover, "Where is Chung's self-denying purity? To carry out his nature* he must become an earthworm, for only so can it be done; now the earthworm eats the dry mould above and drinks the yellow spring below." That is to say, the earthworm is most self-denying and pure! If Chung were like the earthworm then he should be pure and self-denying. Now if the house in which Chung dwelt were built by Pih-e and if the millet which he ate were planted by Pih-e, then Chung so dwelling and eating would be right and self-denying in his purity; but if Chung ate millet which the robber Chih planted or dwelt in a house built by the robber Chih, it would be depraving the self-denying purity of his conduct. He used this to convict Chung and again let go the true principle (involved).

A house is for a man; one uses sandals and hemp, to barter for the sake of millet. Verily supposing (one or the other) to be that which a robber has planted or builded, one cannot hear or know (the same). Now

that his brother was unrighteous was a fixed idea with Chung. Everyone knew what his view was, and quite understood and discussed it; for he avoided his brother, and went to Woo-ling and could not live in his brother's house. He wove sandals and twisted hemp, and would not eat of his dainties. But (Mencius) wished to make Chung live at Woo-ling to avoid his brother's house, and to vomit his brother's dainties. What the ear hears and the eye sees is very clear, and without doubt Chung's not dwelling and not eating is clear. Now we do not know who built the house at Woo-ling, nor who planted the millet there; how could he get a perfect house to dwell in, or obtain perfect millet to eat? Mencius said he was wrong. This is to expect more than everything from him;* perhaps robbers did build the place where Chung dwelt; he did not know and he lived there. Mencius said that he did not carry out his (nature) principles, and only by becoming an earth-worm could he do so! Now in the ground of a robber's house there are also earth-worms. How could an earth-worm eat the dry mould in the midst of a robber's house? or drink the yellow spring under the same? To carry out fully the principles which Chung held, had Mencius suggested (the idea of) a fish, it could have been done. For a fish lives in the midst of the rivers and the sea, and eats the sediment of the rivers and the sea; the sea is never dug into by a robber, nor is its sediment collected by a robber.

But supposing Chung to have been greatly at fault, Mencius' censure was unable to fix it upon him. Now Chung leaving his mother and avoiding his brother and living with his wife at Woo-ling was because he held his brother's house as an unrighteous house and his brother's dainties as unrighteous dainties; therefore he would neither dwell there nor partake of them; this is extreme self-denying purity.

Now having removed to Woo-ling and returned to salute his mother he ought to have

* Wang's text here has 性; the text Dr. Legge follows has 操.

* Ch. CL, vol. I, p. 133.

prepared his own food and so have gone. The savoury goose put before him before starting surely had rice with it which his mother would dress and offer. This rice was his brother's dainty. It is plain that his mother had not her own millet to set before Chung. So Chung did eat of his brother's dainties. Pêh E* would not eat the "millet of Chow," and died upon the Show-yang hill. Would *once* eating of the "millet of Chow" have been to deprave the self-denying purity of his conduct? The principles which Chung held did not come near to those of Peh E. So that Mencius saying he could carry them out if he were an earth-worm, missed the comparison which ought to have been made as to the principles held by Chung.

CHAPTER VII.

Mencius said (p. 325), "There is an appointment for everything. A man should receive submissively what may be correctly ascribed thereto. Therefore he who has the true idea of what is Heaven's appointment will not stand beneath a precipitous wall. Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of Heaven. Death under handcuffs and fetters cannot correctly be so ascribed." Now this saying of Mencius, declares that man's destiny is not a sudden chance. Those who are submissive in their conduct receive what may be correctly ascribed to destiny; bad conduct and reckless actions meet with that which is not correctly ascribed to it. That is to say Heaven's decree depends upon one's line of conduct. †Confucius did not obtain regal power; ‡Yen Yuen died early; §Tsz

* 伯夷 12th century, B.C., with his brother Shuh-ts'i refused allegiance to the founder of the Chow dynasty as an usurper. They retired to 首陽 in Shanse, and lived on wild berries until released by death. M. M. p. 169; Ch. Cl., vol. I. p. 45. His principle was purity, Ch. Cl., vol. II. p. 70 note.

† See *Ante*, p. 167, ch. ix.

‡ Ch. Cl., vol. I. p. 103.

§ Ch. Cl., vol. I. p. 4, note and Li-ki, ch. 3,

擗弓, 上.

Hea lost his sight; *Pih New had leprosy; were the actions of these four submissive or the reverse? How is it that they did not receive what may be correctly termed the decree of Heaven?

+Pe Kan was ripped up; ‡Tsz Sui was boiled in oil; §Tsz So was cut to pieces. There were terrible calamities in the world, and not merely handcuffs and fetters. Surely if you use handcuffs and fetters to describe what is not correctly ascribed to the decree of Heaven, then that which Pe Kan and Tsz Sui did was not submissive (thereto). If a man receive his destiny, whether he ought to be crushed or drowned, slain or burnt, even should be carefully restrain himself and reform his conduct, what advantage will it be to him? ||Tow Kwang Kwoh along with 100 men slept under a pile of charcoal; the charcoal fell and the 100 men all died, Kwong Kwoh alone was uninjured. The meaning of his destiny was to elevate him to a Marquisate. Piled up charcoal is like a lofty tottering wall; what difference is there? if their destiny does not crush them, those who have Kwong Kwoh's destiny will certainly obtain like deliverance. (p. 55) "A man's advancement is effected, it may be by others and the stopping line is, it may be from the effect of others." If his destiny should crush him, still perhaps it was given him by others to be under the wall.

K'ung Kia (B. C. 1879) gave the youthful son of his host admission to the palace; his destiny ought to have been wealth; although he was put into the palace yet he had to act as door-keeper. "Not standing under a precipitous wall," with K'ung Kia giving the youth admission to the palace, is all the same thing in reality.

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* Ch. Cl. vol., I. p. 52.

† Ch. Cl., vol. I. p. 195 note (His heart [wa] torn out).

‡ M. M. p. 265, No. 879.

§ Ch. Cl., vol. I. p. 15; Proleg. p. 87; Li-ki ch. 8; Ch. Cl., vol. v. p. 843.

|| M. M. p. 206, No. 676.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from page 308.)

Book xxx Section 85.—His Autobiography.

CHAPTER I.

Wang Ch'ung was a man of the 上虞 city, in 會稽 district. His marriage name was 仲任. His ancestors originally were natives of Wei 魏 (now comprised in Shan-si) of the city 元. Their family name was then Sun 孫. For some generations they held military commands. On account of meritorious services they were appointed to a subordinate office in Hwui-k'i.

One year suddenly there was a change of dynasty; they continued to reside there, as farmers and silk growers.

His great-grand-father was a man of strength, high spirited, caring nothing for other men's opinions. In a time of scarcity he would stand in the road and molest or slay men; he was hated and reviled by many. It happened at one time that there was much confusion and disturbance; he feared that those who hated him and were his enemies would seize him. Wang's grand-father, called Sun, assembled the family and carrying off their effects they sought a peaceful dwelling in Hwui-k'i and came to Tsin Tong Ün (錢唐縣) and adopted the business of general traders. Sun had two sons, the elder was named Mung, the younger Tsung; this younger was Wang's father. The preceding generations were high spirited (care for naught), but Mung and Tsung were yet more so, so it came to

pass that the brothers living in Tsin Tong by their personal strength and prowess intimidated all around. At last moreover enmity sprang up between them and Teng Pih 丁伯 a powerful family, and Wang's family all removed to Sheung-ti.

In the 3rd year 建武 (Emperor Kwang Wu Ti) Ch'ung was born (A.D. 28); when he was a child he played about with others, he had no liking for contemptuous familiarity. His companions loved to catch birds and cicadæ and to play with money a number together; Ch'ung alone did not care for these things, his father Tsung wondered at him. When he was six years old he taught him to read; he was grave, attentive, kind-hearted, and dutiful, always observant of propriety and reverence. Dignified and correct, quiet and lonely, he had the way of a great man; his father never beat him, his mother never censured him, the neighbours never scolded him. At eight years of age he went to a school, where there more than a hundred boys. These all had faults and were punished, and if their writing was bad they were beaten. Chung's writing was always good and he was without faults. His writing being so good, his teacher gave him the Lun Yu (Analects) and Sheung Shoo (Shoo King), of which he daily read a thousand characters. Understanding the classics and his virtue being completed, he thanked his teacher and studied by himself. Every

wondered at his compositions. He daily increased, by reading, his knowledge of literature and the classics. He wished to be distinguished for great talents; despising mediocrity, he wrote out discussions, but disliked small talk. He would keep silence in the company of men of a different turn of mind. His way of talking was at first quite strange to men generally, but hearing him out to the end, people allowed him to be right. It was just the same with his writing. His principles of action when serving his superiors were marked by the same peculiarity. In the department he held the office of Chief of the Board of Works. In the Tu Yu office of the *Fu* he also held the same position. Under the Prefect he held a literary office in the Board of Works of the committee of the Heads of the five Offices. He also entered on the office of district Magistrate. He did not affect to seek fame in his day; his coming and going were not determined by advantage or injury. He was accustomed to speak of a man's good qualities, and to touch lightly his failings. He diligently recommended those out of office, and excused the faults and irregularities of those in office, yet never flattered them. If he were guilty of a fault he did not excuse himself and never repeated it. He could pardon the great transgressions of men and be merciful to their little mistakes.

He loved to keep himself retired, avoiding all self-display. He constrained himself to make high principles the basis of all his actions, and scorned to use his talents merely for fame; when sitting in general meetings, unless he was addressed, he kept silent. When receiving or paying official visits he did not reply unless specially spoken to. In home life he loved to preserve the moderation of **Kew Pih Yuh*; at court he endeavoured to follow the historiographer †*Tszé Yu*. If he met with insult and

injury, he was unwilling to clear himself from imputations; if not duly promoted, he bore no hatred in his heart.

So poor that he had not a *mu* of ground to lodge in, his mind was easier than duke or King; so humble that his salary was worth neither *peck nor barrel, he was as contented as if enjoying an allowance of †10,000 *Chung*. If he took office he did not get excited, if he lost his place he bore no malice. When dwelling at ease amidst plenty he did not give way to his passions; when in poverty and trouble his mind was ever active. A greedy devourer of ancient literature, and delighted to hear marvellous accounts, he disliked much of the light literature and talk of his day. He lived alone in deep retirement, examining and discussing the true and false.

CHAPTER II.

Ch'ung was a man of pure and grave conversation; in his friendships he was select, not making friends indiscriminately. Although his friend might be of humble position and young in years, yet if his conduct were different to that of the world, he would hold him his friend. He loved young men of eminence as friends, but would not be intimate with mere clever men of the world. These latter because he had some slight faults spread about reports to injure him, yet he took no pains to clear himself, and neither censured nor hated these men. Some say that he had talents of a high order, and a superior style; faultless he experienced injury, why did he not vindicate himself? Yang Shing suffered banishment because he closed his mouth and held his tongue. †Tsow Yang did clear himself, and although he was put in prison he got out. If one's conduct is irreproachable, it is not

* The measures here are the 畝 *Mau* or ½ acre, the 斗 *Tau* or peck and 石 or 100 cattles.

† Equal to about 3500 tons annually. *Ch. Cl.*, Vol. II., p. 102.

* See *Ch. Cl.*, Vol. I., pp. 149 & 160.
† *Ch. Cl.*, p. 160. A model of straightforwardness.

‡ See the 成語考; 天文.

right to let men blame it, although patient and self-restrained one is upright, it is not right to let men pervert one's character. He answered saying "The impure do not perceive dirt; the low are in no danger of a fall; those who have little fear not the being despoiled; those who are not full do not get diminished. *Scholars have to suffer from the mouths of the many, moreover it is their lot to endure whatever injuries men do to them. He who desires promotion is careful to clear himself, he who dreads dismissal vindicates himself. I neither desire one nor dread the other, therefore I am silent saying nothing. Yang Shing was slandered and suffered, perhaps it was given him; † Tsow Yang escaped, possibly he was promoted (by decree). Confucius said it was 'decreed,' Mencius said it is of 'Heaven.' Advantage and injury, safety and danger are not in man's power. Of old when men experienced these, they ascribed them to fate, and put them down to the time having come. The magnanimous, peaceful, and patient neither murmur nor grumble; if prosperity comes they do not claim to have procured it; if misfortune, they do not say that they caused it. When they obtain promotion they do not get puffed up, when they lose their position they do not lessen their principles." He was not one of those who dislike deficiency and so grasp everything, who avoid danger by taking the easy path. He did not barter wisdom for official emolument, nor decline rank so as to fish for fame. He coveted not promotion in order to establish a reputation and disliked not loss of office so as to hate me. An easy position or post of danger were the same to him, life or death were all one. Lucky or unlucky, desperate or promising were alike to him. In this he was just like *Yang Shing*, saying these things are of no importance. He always ascribed things to Heaven, therefore he was not careful to vindicate himself.

* Ch. Cl., Vol. II., p. 362.

† By the appointment of Heaven.

CHAPTER III.

Ch'ung was of a tranquil, unselfish disposition, neither greedy of wealth nor honours. When recognised by his superiors and officially promoted over the heads of others, he did not covet high office; when overlooked by those above him, and deprived of his dignities, being wronged and oppressed, he was not ashamed of an inferior position. When acting as an official attendant he never chose or rejected duties. Some said that he was a man hard to move as to principles but easy to work; he loved for friends those like minded, in taking office he made no preference, his principles were impur and injurious to conduct, how could men generally imitate them? He replied saying "Of those good to be imitated there is none surpassing Confucius. When he took office he did not make any selection.* As keeper of the public fields or controller of stores he indulged no grief in his heart [at the insignificance of the office]; when made Superintendent of Works and Minister of Crime, he exhibited no delight in his countenance. When Shun (lived as a farmer, ploughing by the Leih mountain, † he was as if he would never change, and again when Yaou transferred the throne to him, he accepted it quite as a matter of course. A cause for sorrow is one's virtue being deficient, there should be no grief at one's rank not being exalted, one's name not being unsullied is a cause of shame, there is nothing to dislike in not being promoted like the *Chuy Keih* ‡ (gem) put with broken tiles in a cupboard, or the clear moon put with broken pebbles into a sack. If you have these two precious substances, there is no harm in your being mixed up with men of the world. Men are able to discern your righteousness; although you hold no office, it is the same as being famous. If you are not clearly different from and superior to

* See Ch. Cl., vol. II. p. 259 and Notes.

† Ch. Cl. vol. III. pt. I. p. 66 (A mount in Shanse).

‡ Ch. Cl., vol. II., p. 243.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

(Continued from Vol. VII., page 377.)

CHAPTER VI.

Ch'ung's books are simple in appearance and easy to be understood. Some say, censuring him, "the words of one smart in speech are deep, the compositions of one clever with his pen are profound. If we examine the ancient classics, and the words of the worthies and sages, they are profoundly learned, and exceedingly elegant, and very difficult to be understood at first sight; when people read them if they are commented on they can be comprehended. Because the talents of those worthies and sages were profound, their style of composition was different from that of the unlearned masses. Gems are hidden in stones, pearls are concealed inside fishes, without a lapidary or one skilled in pearls we could neither find nor obtain these precious things, because they are hidden and covered, not displayed. Writings meant to teach truth ought likewise to be profound and obscure, and difficult to fathom; in writing a book to satirise the manners of the day, desiring men of the world to understand it, you had reason to display simply and clearly its idea, in a different kind of style, but why use a like style for your *Lin Heng* (Critical Disquisitions)? Is it that your talent is extremely poor, that you are unable to write in a recondite style; how is it that the appearance of your style when compared with that of the Classic is not parallel to theirs?" He answered saying,

"When the gem is enclosed in the stone, and the pearl in the fish's inside, they are deeply hidden away, but when the lustre of the gem (is revealed) being out out of the heart of the stone and the brightness of the pearl taken out from the fish's inside, do they remain hidden? In like manner when my compositions had not been written in a book, they were concealed in the midst of my bosom, just as the gem and the pearl lay hidden away; after they emerged and were clearly displayed they were like the gem out out and the pearl taken out; plain as the heavenly constellations in appearance, easy to be understood as the configuration of the earth. That which is dubious or mysteriously hidden, I have altogether stated plainly. When names (definitions) are clear, things become fixed (settled). The 'Critical disquisitions' is a very even book. As my mouth was diligent to speak plainly, so my pen was diligent to write intelligibly. A distinguished scholar's style is elegant, his language is not unintelligible, his ideas are not invisible. Readers understand as if the eyes of the blind were opened, or the ears of the deaf were unstopped. A child blind for three years suddenly seeing his father and mother would not at once clearly recognize them, how should he voluntarily exclaim with delight. A great tree by the roadside or a long watercourse by the mountain side wherever they are, are plainly discerned, men cannot but see them. S

posing the tree is small it may be hidden, if the stream is short it may be concealed, if we use such as these to teach men, even Yaou and Shun would remain in doubt. The (phrenological) classification of man's features has more than 70 sections. If the face (jaws and flesh) is quite clean *the five colours can be distinguished, and the deeply concealed joy and sorrow can be discerned before-hand and the prognosticator loses not one of each ten parts. If the face be blackened so as to be dark and bad looking, dirt layer on layer concealing the features, the prognosticator will miss 9 out of every 10 parts. Now composition is like language, if it be simple and clear it is easily apprehended, if profound and mysterious it is learned and elegant, who can distinguish (the meaning)? As the use of language is to display one's ideas, for fear my words being lost and forgotten, I therefore write it down in characters. My written characters run parallel with my words, why should there be in them hidden and concealed meanings? When mutual recriminations are doubtful, the chief minister settles doubtful matters, causes being obscure and difficult to understand, you ought to assist him in making matters clear, thus it will be known who is a really good official. What the mouth speaks should be clearly discriminated to be fair; what is discussed by the pen should be plainly displayed to be perspicuous; official communications should be quite unambiguous to be excellent. That which is profound and obscure is classically elegant, its purpose and idea being difficult to perceive, it is anomalous and eulogistic verse. The style of the Classic, Text and Commentary, and the words of the worthies and sages, the language of ancient times and of our day is different, the speech of different localities is also different. The language used to describe matters in those days did not require to be difficult to be understood, nor the meaning to be involved

* Black, red, azure, white and yellow.

and hidden. Men of after time do not understand it because removed from those days by a long interval. This is termed a variance in language, not vastness of talent. A shallow style, hard to be understood by readers, is termed devoid of skill, not perspicuous wisdom. The Hwang Ti, of the Ts'in dynasty (B.C. 221-209) on reading the works of *Han Fei, said with a sigh, if I could only get this man, (to serve me). Like the writing of that day his were easy to understand, and so men could appreciate his views. Had they been profoundly deep and very elegant, a philosopher would have been requisite in order to understand them, they would have been thrown to the ground, how should there have been any sighing? That which the pen writes if desired to be easily understood is difficult of execution, if its being difficult of apprehension is not held important, it is easy to do; that which the mouth utters with strenuous endeavour explained clearly, is good to hear, but that which is without effort, deep and diffusive is difficult to understand. †Mencius perceived the worthy by the pupil of their eyes being clear and bright; style can be discriminated by the ideas being easily understood."

CHAPTER VII.

The works of Wang Ch'ung were not agreeable to the opinions of the men of his day; there were some who tried to puzzle him, saying, The most valuable composition is that which is agreeable to the mind of all and not contrary to men's views; if a hundred read it none will censure, if a thousand hear it none will be surprised. Therefore ‡Kwan Tze says, "speaking in

* A philosopher of the 3rd century B.C. who entered the employ of the above King. Arrested on suspicion he committed suicide in prison, B.C. 230. Mayers' Manual, p. 46. Wylie's Notes, p. 79.

† Chinese Classics, Vol. II., p. 182.

‡ Kwan I-wu or Kwan Chung 管夷吾 or 仲 died B.C. 645, Chief Minister of Ts'i, author of a work on government, still extant.

this house, let it be agreeable to all in the house; speaking in the hall, let it be agreeable to all in the hall." Now what you say is not in harmony with the age, for your style is very cutting as regards men generally and not agreeable to them. He answered, The most important thing in men's speaking is that it be right, not that an effort be made after elegance; in what they do, the important thing is to do right and not regard its being agreeable. In discussions we must discriminate the good and bad. How can there be other than a departing from men's views in general? If you go contrary to the ears of the world every one's mind will be against you and not in accordance, therefore you ought to get rid of the false and select and fix the true. Supposing you desire to follow every one and be in accord with men's heart, follow the old and customary way of reading and learning and nothing else, what controversy will there be then? When Confucius was seated in Loo in company with Duke Gae, the Duke gave him a peach and rice. Confucius eat the rice first and then the peach, that is to say he understood the right order of eating. The attendants on the right and left concealing their mouths quietly laughed, because they had long been accustomed to vulgar manners. Now I verily am like Confucius in his way of eating in order; the men of the day who object to me are like the attendants on the right and left who concealed their mouths. * In Ch'ing when elegant odes were well sung, they made men feel sorrow. In Chaou when reverential (approach to the ruler) was made with propriety it was considered not good; † the five chiefs were not willing to look into the demons of Yao and Shun. ‡ § Ke and Mang were not willing to study the books of Con-

fucius and * Meh (or Micius) [as models.] Counsels which restore peace in time of danger are rejected in the streets and gates of the villages; words which dissipate confusion, are spoken against in the discussions of the vulgar. If delicacies were before them, the vulgar would not relish them, a Yih Ya would gladly partake of them. If a precious stone were before them (uncut) the vulgar would throw it away. † Pien He would clasp it to his bosom. Which of these would be right and which wrong? In which ought we to repose confidence?

The men of principle and the masses are mutually opposed. In which generation is it not so? Duke Wan of Loo ‡ "opposed the order of sacrifice," five men opposed his action. Now it is just the same with good words; the eminent scholar does not throw them away, the vulgar do not relish them. Books of which the masses are suspicious, the excellent are glad to study, the illiterate reject with disdain.

CHAPTER VIII.

Ch'ung's books are not uniformly good.

Some said the words of the mouth ought not to need selection, the compositions of the pen should not require expurgating. Compositions should be symmetrical, then they are good; words should be well chosen, then they are excellent. If your words are intelligible to the ear, the things treated of will be pleasant to the heart. If compositions are plain to the eye, the pages will cling to the hand. For there are none but will listen to good language, none who will not treasure in their hearts excellent compositions. Now your newly written books, which are disquisitions and parables, proclaiming the age to be bad, are themselves not elegant, and delight not those who look

* See Ch. Cl. Vol. V., p. 132, for name.

† Ch. Cl. Vol. II., p. 811, note.

‡ See Shoo-king, Ch. Cl. Vol. III., p. 15, et.

seq.

§ See Ch. Cl. Vol. I., p. 196, note.

* Meh Ti, see Ch. Cl. Vol. II., proleg., p. 103, et seq.

† M. M. p. 171, No. 551. A man quick to discern a true gem.

‡ See Ch. Cl. Vol. V., p. 232 and 234, par. 2.

into them. The music master * Kw'ang could blend the notes in harmony, when he sang there were none but felt sorrowful. Yih Ya could so mix savoury food that not one of the delicacies should be tasteless. Just as if an intelligent man writes books, there will be no stains nor blemish in the style. † Lü She and Hwai Nan‡ hung up rewards at the market gate. Those who read carefully their works could not find fault with a single character. Your compositions lack the elegance of these two books. Although you have composed a great deal, nevertheless there is much to be criticized and censured. He answered, If you cultivate plants for fruit, you do not cultivate them for flowers, those who pay special attention to their actions, do not use specious language. Luxuriant grass has a great deal of (withered) blossom; thick forests have many withered branches. If you compose books, desiring to display clearly what you do, how can one make his works be such that none shall criticize or censure? If you are seeking to assist at a fire or to rescue from drowning, you cannot be particular that all you do is well; if discriminating as to statements being right or wrong, your words cannot always be elegant. If you enter a marsh whilst pursuing a tortoise you cannot stop to look to your footing. In deep water catching the *shou* (sea serpent) you can't stay folding your hands. In language that is harsh the words are select, the idea involved is mysterious and recondite. In language that is pleasant, the style is exalted but the idea followed is shallow and trifling. In a large quantity of grain, say a 1,000 *chung*, more

* Ch. Cl. Vol. II., p. 461. A Musician and Counsellor of Tsin anterior to Confucius.

† M. M. p. 146, No. 465. Hung up 1,000 pieces of gold as a reward to any one amending his book.

‡ M. M. p. 182, No. 412. Wrote the History of Great Light. For the two books see Wylie's Notes, p. 126.

§ 蛟 Dr. Eitel gives (Iguanodon?) Kaighi a four-footed coiled dragon. Most probably it is the sea serpent.

than a half is husk. In examining osh, say 100,000, there will be a 1,000 broken and deficient. Sacrificial soup is sure to be insipid, the most precious things will have stains and blemishes, those indifferent about things will certainly have great excellence, the skilful artificer will have something that is not good. The smoothest speech will have that which can be laid hold of, in the most excellent composition will be that which is unworthy. Golden words proceed from a wealthy family, but they are compositions of dust which come from a poor house. Hwai Nan and Lü She's works, have nothing redundant or bad in them. Those from whom they proceeded were of wealthy families and high office. Because they were of high office they were able to hang up (the purse) in the market, because they were of wealthy families, they had a thousand pieces of gold to back them up. Those who read carefully their writings were both fearful and awe-struck, even if the writings were perverse and not right in style, who would have dared to censure a single character?

CHAPTER IX.

When Ch'ung's books were completed, if examined with those of former days they differed greatly from those of previous writers. Some said, You call your writings ornamented in style and matched in parallel expressions, but they are sometimes precise and at other times diffuse; now they are involved, and again they are open. You say that they discuss principles (Tau), really they are about very trifling matters; the style is smart, now agreeable and now harsh. Compared with the Classics they are not equal to them, by the side of the Commentary they are not what they ought to be, examined by the side of * Tze Chang's, they are inferior. Putting it with Tze

* 子長 Sze Ma Ts'ien. Died B.C. 85. The Great Historian of China. M. M. p. 201, No. 660. Wylie's Notes, p. 14.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

THE CRITICAL DISQUISITIONS OF WANG CH'UNG.

That there has existed in China, a philosopher daring enough to interrogate Confucius and satirize Mencius, in a style indicative of anything but unbounded confidence in the wisdom and integrity of these popular idols, may well excite our surprise, and it may be enlist also our admiration, when we find that not only did so independent a thinker actually live and write, but that he was at the same time entirely free from any taint of Buddhist heterodoxy or Taoistic superstition.

To such a man we are introduced by the late lamented author of the *Chinese Readers' Manual*,* as follows:—"Wang Ch'ung born about A.D. 19 was perhaps the most original and judicious philosopher, among all the metaphysicians China has produced. He attracted notice while occupying an obscure station, by the extent of his learning acquired in despite of poverty; but the views he expounded were too conspicuously opposed to the superstitious orthodoxy of the learned classes to meet with general acceptance or to gain for him official favour. In the writings derived from his pen, forming a work in thirty books entitled *Critical Disquisitions*, he handles mental and physical problems in a style and with a boldness unparalleled in Chinese literature. He exposes the 'exaggerations' and 'inventions' of Confucianists and Taoists with equal freedom and evinces in the domain of natural philosophy a strange super-

the fantastic beliefs of his country. His grudging recognition of his work is recorded in the Imperial *Catalogue* of Kien-lung, where, while admitting the truth of his attacks upon such notions, the orthodox compilers deplore his excess of zeal, and in part his 'boundless audacity' in the charge. He entitles *Interrogations of Confucius* and *Criticisms upon Mencius*. Although known in its original text his views are extensively quoted in cyclopædias and compilations. It forms part of a collection of writers of the Han dynasties."

At a time like the present, when all Nations are desirous of seeing "China enter as a government and people upon the path of European progress," and in every way to assist them in their endeavour, it is important that we should do everything which their literature and science, capable of being used as a lever to overthrow those mighty obstructions, the colossal idols of literary superstition. Such a lever is to be found in the *Lun Heng*. It was remarked by a veteran Sinologist "that a collection of incompatible opinions, which is the creed of a Confucianist, however venerable when approached from without, will long hold out against the principles applied from within." The *Lun Heng* tends to show them how

* Page 289, Sec. 795.

ital processes, to weigh arguments, evidence, cannot fail to contribute to their abandonment of error and of truth."

is singular as it is suggestive, to find in the nineteenth century progress, in the high sound like the very echo of the of the long-forgotten first century B.C. Wang, urging upon the Chinese the duty of investigating the things which are the most surely believed among men, until this is done may we hope the fulfilment of Dr. Legge's prophecy in the faith of the nation in him [Conwill speedily and extensively pass *Ch. Ch. Proleg.* Vol. I. p. 113.

How to select from the *Lun Hsiang* chapters which particularly relate to Confucianism, beginning with the two secondly referred to as specially obnoxious to Lien-lung's editors, in the hope that they possess more than a mere passing interest for my readers, and possibly render them assistance to modern students of philosophy. The whole book will repay perusal, treating as it does of a wide range of subjects, enabling us to form a clear idea of the state of the Chinese mind at the commencement of the Christian era. In others, we find chapters on Luck; on the Duty to Reason; on Fallacies or Illusions of the Illusions of Happiness, Misery, Thunder, and Taoism; Ancient Customs, Exaggerations of Confucianism, Classic Exaggerations; Heaven and Earth; a Discourse on the Sun; Substantive Questions; on Dragons; Tigers, and Omens; Charms Explained; a Discourse on Death; on Demons; Poisons; on Funerals; Against Lucky Days; Lots; Calamities Discriminated; on Ancestral Worship; Sacrifices; on Music, and lastly the writer's Preface.

These are subjects well calculated to attract the interest of the student and would be well worth a perusal. *W. A. P. Martin, D.D., Records of the*

most probably shed much light upon the history of Chinese Metaphysics.

The first notice of the *Lun Hsiang* (except in the form of quotation or reply) is to be found in Chang Sun's Catalogue of Books extant under the Sui dynasty (A.D. 589-618), which says, "The *Lun Hsiang* has 29 Books. It was written by Wang Ch'ung of the Later Han dynasty, who received an Imperial Mandate to take office. During the Liang dynasty there was (an edition called) *Tung Tsui* in 9 books, one of which formed the index composed by Ying Fung, which is now lost."

It is mentioned again in the Catalogue of Books of the T'ang dynasty as "Wang Ch'ung's *Lun Hsiang*, 30 books entered in the miscellaneous division." The *Han Wei Ts'ung Shoo*, in which alone it is now to be found, was published during the Ming dynasty by Ch'ing Yung. It forms the last work included in the first edition of that magnificent collection (Wylie, Notes, p. 209). Having thus ascertained satisfactorily the authenticity of the work in question, I propose, before passing on to the chapters selected, translating *in extenso* notices from native sources of the writer and of his book, merely appending illustrative notes where such seem called for.

In the first place, as regards the writer himself. The Cyclopædia of Surnames, or Biographical Dictionary published in 1793 gives us the following information: "Wang Ch'ung 王充 with the literary appellation Chung Jin, 仲任, was a native of Shang-yü 上虞 in Hwui-ki 會稽."

His ancestors lived originally in the city of Yuen 元 in the department of Wei 魏郡, whence they removed to Shang-yü.

Ch'ung when young lost his father, but was styled by his neighbours a dutiful son; after a time he went to the Capital (Lo-hyang) and there became a student at a Government School.* He put himself under

* Probably at the age of fifteen. See Legge's *Classical Texts*, Vol. I., p. 10, note. Wang lived nearly 100 years before the founding of the present Academy.

they will not do. If compositions not equal to those of previous writers can they be termed good or skilful? replied saying Those who dress up in order to force a resemblance (to others) lose their own appearance; they who feign speech lose the determination to resemble another their true character. The children of hundred families have not the same father and mother, the offspring of diverse parents, surely, are not of one likeness; all according to the gift of heaven, each has its own excellence. If compositions really are comparable (to previous ones), they will frequently be termed excellent, that is to say, if a deputy carpenter carves without using his hand he will consequently be called a clever workman. Scholars in their class each follow some model; if they only desire to talk they use an elegant style, if they seek to discriminate the false from the true things.

Plans and ideas must be conformable (to ancient) the style and the language must be noble (it also.)

When there was no difference in the ways of the five Emperors, no difference in the laws of the three kings; all beauties have the same countenance, yet all are good to the eye; all sentimental songs have not the same sound, yet all are pleasant to the ear. Different wines have different flavours, those who drink them will equally be drunken.

Different kinds of grain have various uses, but the eaters will all be satisfied. I say that all compositions should be like those which have preceded them, is to assert that Shun's eyebrows ought to have had the variegated colours, Yu's eyes ought to have had double pupils.

Yang Hsiung's name. B.C. 38—A.D. 18. A philosopher. M. M. p. 266, No. 883. T'ai Hao, Yen Ti, Hwang Ti, Shao Hao, Han Hsi. M. M. p. 366. Fuh Hi, Shên Nung; Hwang Ti or Chuh; or Nü Kwa. See M. M. for discussion, p. note.

The 成語考 says Yaon's eyebrows had various colours, Shun's eyes had double pupils! Ch. Cl. Prol. Vol. III., pp. 114 & 112.

CHAPTER X.

Ch'ung's books are redundant. Some said a good style is brief but with the ideas thoroughly expressed, the best speech is laconic with its scope quite plain. The language of an essayist should be pithy and perspicuous, a literary man's words should be few and elegant. The books which you are now writing, present a multitude of words (10,000), being redundant instead of brief, the reader cannot get through them; the chapters being numerous, those who explain them cannot comprehend them. You incur the reproach of being *precipitate, you use more than is necessary and so it becomes unrighteous: brief speech is easily explained, redundant composition is difficult to grasp. Jewels are rare, stones abundant; but the abundant are not precious. Dragons are rare but fishes abound, the rare are far superior. Wang Ch'ung replied, It is as you say. Although the taciturn are not redundant in speech, yet flowery compositions are not wanting in words. Of that which is serviceable to the age a hundred volumes will do no harm, of that which is no use, a single chapter is unprofitable. If all is serviceable, then the more the better; the less the worse. To accumulate a 1000 pieces of gold, compared with 100, which is the wealthy one? So that many books are far superior to a few, a little wealth is better than poverty. Men of the day do not write a single book, I have a hundred; men do not write a single character, I have 10,000 words; which is really excellent? Now you do not say that what I have written is bad, but that there is too much of it. You do not say our age does not love righteousness, but say it cannot comprehend them. Now on this very account my books cannot be lessened. When dwelling places are numerous, the territory cannot be small; when the population is large, the clan registers cannot be few. If the cases are very many in which the truth is lost, if specious illusive

* Canon McClatchie's Yih King, p. 358

THE FAMILY SAYINGS OF CONFUCIUS.

BY REV. A. B. HUTCHINSON.

孔子家語原註 "The Family Sayings of Confucius with original annotations" is the title of a book with which Dr. Legge has made students of Chinese more or less familiar, from the frequent references which he makes to it in the prolegomena to the Chinese Classics. He says "it is a very valuable fragment of antiquity and it would be worth while to incorporate it with the Analects."

I propose to offer through these pages a translation of the work in its entirety believing that it will tend to throw increased light upon Chinese Classics, Vol. I, prolegomena p. 133.

the popular Chinese idea of the great sage, even if as some think portions of the narratives it contains are apocryphal.

The work before us is in two small volumes 12mo of about 120 Chinese pages altogether, and is the same edition as that used by Dr. Legge. It is undoubtedly the compilation of one Wang Suh who flourished in the early part of the third century of our present era.

No one of the many critics who have examined his book charges him with inventing or fabricating the contents, but it is allowed that he omitted from an earlier edition some things which he says were already included in other extant works and added some details from these same works to complete the accounts contained in the original "Family Sayings."

Thus when Mr. Wylie states that the present work is the *production* of Wang Suh we are not to let the word mislead us into thinking that it is Wang's composition but simply that it is a recompilation and revision made by him, about the year A.D. 225, of a much older work. This more ancient volume seems like the Lun Yü to have existed in different forms, substantially the same though varying in details. It was one of the books found in the wall of the home of Confucius in the middle of the second century B. C., and edited and published by Kung Ngan Kwoh. This ancient volume seems to have perished, as have also all the various editions with notes which have been made from time to time, saving this of Wang Suh.

The earliest notice of this edition will be found in the catalogue of the books extant in the Sui dynasty (A.D. 589-618) by Chang Su, which says, "The Family Sayings of Confucius, 21 books (卷)" "Wang Suh's commentary was in existence under the Liang dynasty (502-555) in 2 books. A doctor of the Wei dynasty named Chang Yung 張融 revised the original but his work is lost."

The original Family Sayings is mentioned in Liu Heang's catalogue of the former Han books as noted by Dr. Legge, but it is significant that in the catalogue of the T'ang dynasty by Yen Sze Koo (A.D. 618-649), he speaks of "The Family Sayings of Confucius annotated by Wang Suh in 10 vols.," and makes no note of the 2 volume edition of the Siu dynasty.

No one seems to doubt that the book we now have is the veritable edition by Wang Suh, therefore we must leave these various statements as we find them, taking it for granted that different copyists or publishers have divided the contents variously.

1. append a tabular statement with the dates of the various notices which may be helpful to some future investigator.

The account subjoined is from the imperial catalogue A.D. 1772 coupled with the prefaces which I give *in extenso* it will enable us to form a tolerably correct idea of the estimation in which the work is held at the present day.

Tabular view of various editions of the Family Sayings of Confucius, with Wang Suh's annotations.

- | | | |
|--|---------|---------|
| 1. Le Yung's Edition. A. D. 1780, 2 vols., | 4 kün, | 44 pin. |
| 2. Imperial Catalogue A. D. 1772-90 says, | 10 kün, | |
| 3. " " mentions that of the | | |
| Ming Dynasty A. D. 1368-1628, | 2 kün, | |
| 4. Imp. Catalogues mentions also Wang | | |
| Peh's remarks A. D. 1250, | | 44 pin. |
| 5. Yen Sz Koo in T'ang Dynasty Catalogue, A. D. 618-649, | 10 kün, | |
| 6. Siu Catalogue as belonging to the Leang | | |
| A. D. 502-555, | 2 kün, | |
| 7. Wang Suh's Preface A. D. 220-260, | | 44 pin. |

The original work is noted in

- | | |
|---|---------|
| 8. Liu Hiang's Catalogue B. C. 80-9 as, | 27 kün, |
| 9. Siu Catalogue A. D. 589-617 as in | 21 kün, |

* From the above it is clear that Wang Suh's Work still retains its original number of chapters but they appear to have been grouped differently into kün by various publishers. The original work has disappeared since the seventh Century.

In the *Kin teng sze K'oo tsuen shoo tsung muh* 1772-1790 (Wylie note, p. 61) 91st section page 4, we find the following account of "The Family Sayings of Confucius."

10 Kün; deposited in the imperial library. "Wang Suh of the Wei dynasty annotated it. His marriage name was 子齊 Tsze Yung, a man of Tung Hoi, held office, and his acts are recorded in the "San Kwoh Chi." After quoting from Wang's preface, the writer goes on, "Thus Wang Suh was the first to make this public. Examining the list of the Han books in the *E wan chi* there is "Confucius Family Sayings 27 Kün. Yen Sze-koo makes a note saying, "This is not the present Ka Yü."

The *Lai Ngok Ki, says, "Shun played the five stringed harp and sang of the south wind" Ch'ing comments on this, saying, I have never heard of this, † K'ung Ying Ta discussing this says "Suh composed the 聖賢論 discourse on the witness to the Sages, "and

* See Lai Ke 19.

† M. M. p. 106 No. 324 (A. D. 574.)

quotes from the Family Sayings, the ode "Let riches increase and throw away anger," to show that Hong Shing was wrong; and also quotes, * Ma Chaou's words saying, "Wong Suh added to the Family Sayings," it was not that Ching had not seen it." Therefore † Wang Peh examining the Family Sayings remarks, "the Ka Yü with 44 chapters is what Wang Suh himself selected from ‡ the Tso Chuen: Kwoh Yü; Suen; Mencius; the Urh Tae Ke; taking a little from one and another to make it up.

K'ung In's preface is also Wang's own composition. But § Shé Shing tsoo's, *Heo chae teen peih* says § the Ta Tae le book although it is ranked with the 14 King yet it is possibly only a miscellaneous

* see San Kwoh Chi.

† M. M. p. 245, No. 811 (A. D. 1250).

‡ 左傳國語, 荀子, 二記錄.

§ See Wylie's notes p. 129, "a second rate work."

§ Wylie's notes p. 5.

selection from the book of the Family Sayings, 家範, which says "King Ching (B.C. 1115) on attaining his majority, in the course of the prayers had the characters 先帝 and 陛下. Did the Chow dynasty at first have these? "The Family Sayings only uses the character 王, we ought to regard the Family Sayings as correct" and so on.—Now if we examine the (Ta Tae le) 陛下. "Your Majesty, bright as the morning, displays the brilliant glory of the former Emperors" and in the contents of the chapter succeeding, it clearly speaks of what Hiao Chaou the Emperor said on attaining his majority. Shing t'ao erroneously joined these together thinking they were Chuk Yung's words for he did not look carefully into it. Wang Suh no doubt abstracted from the section on "People attaining majority" that which he made into the chapter "Praise on attaining majority." [This is the 33rd in the Ka Yü] having erroneously joined together the prayer of Hiao Chaou

on attaining his majority with that of King Shing on a like occasion, therefore he left out the four characters for "Former Emperors Your Majesty,"* quietly and craftily altering them to the character for King (王). That is to say, the Ka Yü plagiarises the Ta Tae, not the Ta Tae, the Ka Yü. The above instance is a clear case in proof. He repeatedly made extracts from other books in the same way. I made

* 先帝陛下.

careful examination with repeated comparison to be assured of this and there is no doubt that this is Wang Suh's own compilation. But this book has now circulated for a long time. The words bequeathed to us which have come down are many of them to be met with in this book.

Therefore from the T'ang dynasty to the present time, though it is known not to be genuine it is not to be rejected. His book had but a small circulation until the Ming dynasty therefore Ho Mangchun in the "Family Sayings" which annotated says "I have not seen Wang Suh's volume. † Wong Gow in his ‡ Chin Chak Cheung Yü, also says, "the Family Sayings in its present form makes the present generation confused and stupid by its alterations and rejections, but where is that which Wang Suh annotated of which now there are very few to be had in fact it is scarcely ever to be seen."

That which was published in the Ming dynasty has 2 vols. In Fuhkien, in the house of Sen Po, || (錄輝) amongst the books is one lacking 20 leaves. In Hoi Yü, in Maou tsun's house, § (晉毛) is one which slightly differs but which is complete. Whether Sen's book is

* 知其偽 that is not to be the original Ka Yü.

† Wylie's notes p. 37 Ming Dynasty.

‡ 晉澤長語.

|| Wylie's notes p. 166. § Wylie's notes 124.

in existence I do not know; the present is that which Maou Tsun, corrected and published. Compared with what the shops publish it is perhaps a little more like the ancient one.

I may observe here with regard to the assertion of Wang Peh, that the (third) preface is a forgery by Wang Suh, that the assertion is unsupported, and was made 10 centuries after the original publication. Comparing the (second) preface by Wang Suh with that which professes to be by the original compiler of the Ka Yü, any one will I think be inclined to take it as genuine. Wang seems to have incurred the obloquy which always attaches to those who venture, in defence of the truth, to differ from popular and older authorities. Had he really forged the preface, would he not have been more likely to have made the writer assert that the Ka Yü

other books in the wall of K'ung's house? We now proceed to the book itself, it is styled; the "Family Sayings of Confucius, with original explanations."

Annotated by Wong Tze Yuh 王子雍,* of Tung Hoi, in the Wei dynasty, (230-260.) The Title page is headed, "This was engraved in the reign of Kia K'ing, (A. D. 1805) 甲乙." Preface,—The Family Sayings; 博士, (a Doctor named K'ung Gan Kwo) 孔實;† came upon this book in a wall; in the classified catalogue *E mun chi*, made by Liu Hsiang 劉向,‡ (B. C. 30.) It is stated that the Family Saying had 27 books.¶ Yen Sze Koo, (A. D. 650.) says in a note 'the present Ka-ü is not the same as the old one.'

Thus the annotated edition of Wang Suh, § 散篇常侍, an official of the Wei dynasty, (A. B. 220-260) in 44 parts is that which he received from K'ung Mang and is not Gan Kwo's revised edition, made when he was 中壘, (a high literary office). After-

* Mayer's Manual, p. 246, sec. 820. Legge's Shoo. Proleg p. 26.

† Mayer's Manual, (M. M.) p. 106, sec. 323.

‡ M. M., p. 130, sec. 404, and Wylie's notes, 4. 7. 26, &c.

¶ W. Notes 14. 16. M. M. p. 275, sec. 913

§ Same as Wong Tze Yuh. M. M. p. 246.

¶ See Kang 莊 士 Rad. Art. 壘.

wards in course of time it became 'mutilated' and 'mixed up, and those who afterwards sought to explain it, followed their own ideas and opinions. Wong Kwong Mau's edition is very poor for he expurgated it. Luh-pau Shan's edition is not good because the order of events is disarranged. During the reign of Cheng Teh (A. D. 1506-22.) Ho in tsuen of Pan Yeung, although he blamed Kwong Mau's book as not at all correct, yet did not make use of Wang Suh's annotations. It is difficult to award unstinted praise to him. At the present time people prefer to buy before all others Chan San Chün's *Ka-ü* yet his explanation are not uniform with any one authority. I could not then find the old annotation of Wang Suh and others I read this work of Chan's I shut it up saying I really cannot tell which is right. On this account I went about for some years diligently seeking the original *Ka-ü*. Suddenly I fortunately met with Maü U Shan's *Keih Koo Ko*,* and from it I learned where I might obtain the book I wanted. This was very fortunate, unexpected, and certainly not by chance but as is said (Mencius, p. 283,) "anticipated my mind."

* For interesting note see Wylie, p. 60.

Therefore I again diligently examined and looked into the authority of this book and handed it to the printer. I gave it the name original explanation, in order to distinguish it from the four editions of Wang, Luk, Ho, and Chan.

From this time those who consult this book, although they cannot see the book which was found in the wall of the house of Confucius, yet may see the book which Wang Suh annotated, after it had been mutilated and mixed up for three hundred years; is not this to enable men "to see clearly the feature of the Lo mountain"?* I have therefore penned these few words to make know my good fortune.

In the reign of Kien Lung (1780), summer quarter, 5th month, 15th day, at Ts'in Tong, by me Le Yung 李容. See Legge's classics Vol. I. p. 133.

* This 磨山面目 refers to a Taoist legend, concerning a 'fabulous mountain which was enveloped in mist to all but those who thoroughly understood the Taoist doctrine.

PREFACE BY THE EDITOR 王 王 WANG SUH.

What 王* Ching taught, circulate 50 years, I Suh, 4 when I was about 15 years old first applied my heart to learning, and was taught on Ching's principles.

I searched diligently the true meaning of his book, and found the method from beginning to end, not even, the contradictions and mistakes very many, therefore I rejected and altered. The world did not understand my meaning, and said, that I was blaming and cavilling at a former master so as to get called a remarkable man. Alas! alas! I am deeply grieved; I am not fond of doing difficult things, but it is inevitable in this case. The sage's door is so blocked up that one cannot enter. Confucius way is choked with thorns and briars, can I do less than clear these away? If no one then likes to use it, it is not my fault. Therefore I make selections from the † *King lai*, to make quite clear the meaning of this book; also the official style of speaking in laws and regulations, as far as my ability enables me.

• See M. M., p. 19, sec. 59.

† Probably the Six Canonical works are here meant M. M., p. 324, sec. 324.

In the 22nd generation after Confucius, (i.e. about 700 years) there was Hung Mang (孔 猛), in whose house was a book by one of his masters. Formerly I studied with him, and then returned home. Picking up that which he formerly discussed with me it corresponds exactly with my book. Anciently Confucius said (see *Annotations*, p. 81):

"After the death of King Wan was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of Kwang do to me?" That is to say "Heaven because the cause of truth perishes, causes me to proclaim the cause of truth to the world." At the present time perhaps because heaven does not desire the destruction of the truth, it therefore causes me according to what I have learnt, and according to what I heard from Mang, to make it clear that my book is in conformity to Confucius, and not opposed to him.

For fear that this narration of all that the Sage actually did, might perish, I specially made this annotated edition so as to hand it down to those who love the study of good things.

The Lun Yu says, (p. 82) "Laou said the Master remarked having no official employment I acquired many arts." Those who explain this do not know who this Laou was, many use mistaken language. In the Family Sayings of Confucius there is a disciple named K'iu Chang also called Laou, his marriage title was Tsze-k'ae and also Tsze-chang, and he was a native of Wei.

When Tsung Loo died Laou went and paid a visit of respect to him, Confucius prevented him. (See Legge's *Ch'un Tsew*, p. 682, 2nd column for this incident).

In the *Ch'un Tsew Ngai Chün* (see Wylie's notes p. 6), it is said, "To govern the people he used five. This is explained, Yaou for five years went only once on a tour of inspection; once in five years to go on a tour of inspection he cannot be termed, "in governing the people to use five."

The Shoo King, says (Vol. III, part I, p. 37) "In five years there was one tour of inspection," this is said in the text of Shun, not of Yaou. Confucius discussed the affairs of the 5 emperors, declaring the circular thing of . . . Confucius said concerning Shun "going on a

tour or inspection throught the Empire once in 5 years"—thus how often Yaou's tour of inspection took place is not to be known.*

In the Chow dynasty there was one tour of inspection in twelve years. How could we say of the Chow dynasty that in governing the empire it used twelve? Confucius said Yaou, because he had the virtue of earth (the 8th element) went about the empire, and he was fond of yellow colour. This yellow colour virtue of earth is the fifth in the order of the earths; therefore it is said in governing the people he used the fifth, this is the meaning.

* Legge's *Shooking Proleg.*, p. 198.

THE LATTER PREFACE (TO THE KA Ü.)

The "Family Sayings of Confucius" contains narratives which the *Kung*,* the chief ministers, the scholars, and great officers together with the 72 disciples, were able to find out by enquiry and by mutual questioning. Afterwards the disciples each wrote down what he had enquired into, at the same time as the Lun Yu, and Hau King, were compiled. The disciples selected the most important, correet, and true of his sayings to form the Lün Yü. Those remaining they collected and wrote down calling them "The Family Sayings of Confucius." All that he said in conversation on various subjects from first to last was verily Confucius own original idea.

The style of this book in many places is somewhat redundant, and much is not important. It seems as if the 72 disciples, each as he remembered things, related them and first and last made improvements

* See Mencius B. V, p. II, ch. 2, p. 249.

giving elegance and finish. Some were more, others less talented, which accounts for this inequality in style.

With the death of Confucius his abstruse sayings came to an end; when the 72 disciples died, his great principles were perverted.

In the time of the six states* (B.C. 250 circa) the doctrine of the Yü (Confucianity) extended on all sides. There were travelling counsellors who sought to please and profit rather than to teach truth, multiplying twigs and leaves, but neglecting the root. But Mencius and Suen Hing† held fast to that which they had learnt. In the time of King Chao 昭‡ of the Ts'in dynasty Suen Hing entered Ts'in, and King Chin sought to learn from him the Confucian doctrines.

* M. M., p. 324, sec. 198.

† M. M., p. 197, sec. 649.

‡ M. M., p. 369.

Suen Hing used the words of Confucius with the affairs of the various Kingdoms, and the sayings of the 72 disciples, altogether more than 100 chapters or books. Because of this the Ts'in kingdom had the Ü Kau Confucian books.

In the time of She 始* Wong-tai (B.C. 221) Li Sze† 李斯 (Died B.C. 208) burnt the books, but the Family Sayings of Confucius being then on a level with the other philosophes, it did not perish.

Kao Tsu of the Han dynasty (B.C. 194) conquered Ts'in and collected all the books which were written on tablets of bamboo 2 feet in length,‡ many ancient characters having been used in writing them.¶ When the Emperor Lü ruled Han, She put there books in her library—the Lü princes were afterwards slain, and destroyed, and the Family Sayings of Confucius were scattered in various directions.

* M. M., p. 370.

† M. M., p. 192, sec. 368.

‡ See Legge's *Classica*, Vol. I, proleg. p. 13 note. The object being to keep knowledge in the power of a few only and it is attributed to She Wong-tai (B.C. 221-209).

Those scholars who loved to examine, each used his own ideas in adding to or diminishing from these, so it comes to pass that though the matters related in this book are the same the language differs.

In the last year of his reign the Emperor Han King (B.C. 141) made a general appeal, seeking for all books on rites in the empire. At that time the graduates and great officials presented their books to the officer superintending the collection. They obtained then the copy of the Family Sayings of Confucius which the Emperor Lu had taken possession of together with the affairs of all the states, and the sayings of the 72 disciples—which all got mixed up in inextricable confusion.

The Emperor handed them over to the Department of Literature, together with the *Huk Lai and the other sections all mixed up together and they received these and deposited them in the imperial library.

* Lai Ki, part 1, 曲禮.

In the time of 元封 Fung (B.C. 110), I was in office at the capital, and of my own idea, fearing the ancients works and sayings were in great danger of being defaced and lost, so with the aid of the Kung, the chief ministers, scholars and great officers endeavoured to collect complete copies of all I could. I then separated them into their appropriate sections and in proper order. I revised and collected these 44 sections, and there was one section "Tsang Sze" 曾子, enquiring into rites" which belonged to the Li Ki. Therefore I did not include it in the things contained in the books of his disciples which witnessed to Confucius words and were not written in the Family Sayings because they had been already included in other volumes. Therefore I did not include any chapter which is in those.

The students of later days cannot, but perceives this.

• See Lai Ki, section 7. Also Legge's Classics, Vol. I, p. 8 note.

To be continued.



THE FAMILY SAYINGS OF CONFUCIUS.

BY REV. A. B. HUTCHINSON.

(Continued from Vol. IX, page 453).

CHAPTER I. — MINISTER OF LOO.

CONFUCIUS first took office as the Chief magistrate of Chung Too, * (Chung Too, was a town of Loo). He established regulations for supporting the living, and for burying the dead; old and young were not to † eat at the same table; (as the Lai-ke says, at fifteen years old change places at table ‡), the strong and the weak were to follow different avocations (this refers to exerting strength in business, any one carrying on a business requiring strength should not employ weak people). Men and women were to keep on different sides of the road. What was lost on the road no one was to pick up and appropriate. Vessels were not to be engraved falsely (engraved lines not required for adornment and colour, were not to be used to deceive). The inner coffin was to be four inches, and the outer shell five inches thick; || wood was used for the outer coffin, the steep hill sides were to be used for graves (so as not to have to raise up a hillock by bringing earth), and trees were not to be planted (the fir tree and the cypress).

He carried out these regulations for one year; so that the ruling princes on the Western border imitated him. (Loo Kwok was on the East, § therefore it says, those on the West.)

Duke Ting, ¶ said to Confucius, how would it be if I learned to use your regulations to govern Loo? Confucius replied, If one were to use them to govern all the Empire it would answer, and not simply for the state of Loo.

the next year Duke Ting made Confucius assistant superintendent of works, and appointed him, ** to distinguish the nature of the five Earths, (the five Earths' nature is 1st, mountains and forests; 2nd, rivers and streams; 3rd, hills; 4th, fertile valleys; 5th, marshes, plains), and what sort of trees each was suitable for producing, each according to its sort.

The Chief of the Ke, had buried Duke Chaou, on the south side of the road to the grave, (Ke Ping-tsze, persecuted Duke Chaou, to death, in Kon Han; Ping-tsze altered the position of the spot in which

* Wang's annotations are enclosed in brackets. Those which merely refer to characters I omit. Confucius took office, B. C. 500. Legge's Ch. Cl. Vol. I. proleg, p. 73. † Or the same food.

‡ The Huk Lai † has similar passages: but I do not find this.

|| Lai ki, Song Tai ki, 22; and China Review, Vol. VII. p. 21.

§ By the Sea.

¶ Ting Kung. See Legge's Ch. Cl. Vol. I. proleg, p. 73, for this and the following incident.

** A Topographical survey with a view to agriculture.

he should have been buried, to show that he was not worthy to be buried by the side of the former Dukes).

Confucius dug a ditch, and so included his grave with the others, saying * to Ke Oon-tsze, "to blame a ruler and show that he has sinned is not proper. Now I include his grave with those of his ancestors so as to hide the fact that your father did not show proper loyalty to his ruler."

After being assistant-superintendent of works, Confucius became 大司寇 minister of crime, and established many regulations which were however not required, owing to there being no criminals.

Duke Ting† had an interview at Keā Kuh, with the ruler of T'se. Confucius managed as Minister of State, and said, I have heard that in civil matters one certainly ought to make military preparations, in military matters, one certainly should have civil preparations. Of old time when any monarch left his own kingdom, he as a matter of course, prepared many officials to follow him. Please prepare the President and Vice-Presidents of the Board of War.

Duke Ting followed his advice and went to the place of interview; at the altar place where steps of earth led to three platforms, were used the ceremonies for meeting (the ceremonies of meeting are very brief) a salute, and respectful motion and then you ascend, an offering is presented and returned and all is over. T'se sent half-savage men with weapons, who made a great tumult, to overcome Duke Teng. (The Lae men are savages on the border of T'se; they made a tumultuous shouting). Confucius ascended the steps and having finished his business retired, saying, "Let every one prepare his weapons, our two sovereigns meet for peace. How dare these savage vassals from the borders disturb us with their weapons! It is surely not thus that the ruler of T'se will give his commands to the other princes. We cannot let border tribes plot against our great country, nor the eastern savages throw the flowery land into disorder. (Ha wa is the name of China). Captive vassals have nothing to do with treaties, soldiers may not upset a peaceful meeting; as to the spirits, this is inauspicious; as to virtue, it is not agreeable to principle; as to man, it is to abandon all propriety. Your ruler must certainly not act thus." The ruler of T'se, hearing this, felt inwardly ashamed; he motioned with his hand and sent them away.

After a little time the musicians all played the imperial palace music, and a dwarf actor danced in presence [of the dukes]. Confucius ran up the steps, and on reaching the first called out, "If the lower

* A great official in Loo, son of Ke Ping.

† This incident is related in Chinese Classic, Vol. I. proleg p. 73, and in Vol. V. part II, p. 777, in the Tso Chuen.

classes wave about before him despising their ruler, their crime ought to be punished with death. Please send the Officer of the Board of War, to punish this at once.

On this they cut off the dwarf's hands and feet. The ruler of T'se was afraid, and his face wore an expression of shame. In making out the solemn agreement, the T'se men added to the document as follows, "When the soldiers of the state of T'se cross their borders, if you do not send 300 chariots to follow us, let it be according to this treaty. Confucius sent Tsze Woo Suen, (a great officer of Loo) to say to T'se, "If you do not give back to us the estate of **Wan Yang*, and we are expected to obey your orders let it be to us as you say."

The ruler of T'se was about to perform the ceremony of giving of presents.† Confucius by means of Leang K'ew-ken said, Have you my good Sir never heard of transactions between T'se and Loo, in old times? The affair to day is finished. If you have now to go through the ceremony it will only be giving trouble to the officials. Moreover the sacrificial vessels cannot leave the temple. Fine music [or instruments] may not be played in a wilderness. If the ceremony is already prepared, it would be a throwing away of the rites; if the requirements are not ready, it would be using tares instead of wheat. To use tares would be a cause of shame to the sovereign, to throw away the rites would be scandalous. Why Sir, should you not reflect upon this? This custom of presents is meant to illustrate virtue. If this cannot be done better have none; thus it came to pass that they did not make any presents. [Dr. Legge's annotations to the T'se Chuen, should be consulted here as to the probable truth of these incidents.]

The ruler of T'se returned and blamed his officials saying, "The state of Loo uses the doctrine of the superior man to assist its superior men, you only use the doctrine of the northern and eastern barbarians to instruct me, and so put me in the wrong in this matter." He then restored to Loo the‡ four cities which were formerly captured, with the estate of Wan yang. Confucius said to Duke Teng,|| the Great Families ought not to keep armour, their cities ought not to have walls with a hundred embrasures.§ This was an ancient custom, but now the three families defy authority, please order them all to be reduced, and give orders to the head of the Ke family, Chung Yau (Tsze lo), to break down the Chief cities of the three.

Shuk Suen could not agree with Ke, (Shuk was the 2nd of the Three), because the rulers of Pae, Kung Shan, Fat In, with the men of

* See Ch. Class. p. 51. This originally belonged to Loo. † Ch. Class. Vol. I, p. 94.

‡ The 4 Cities were Wan, 鄆 Oo, 護 Kwai, 龜 Yam 陰. See Ch. Cl. Vol. I, p. 51.

|| See Ch. Cl. Vol. I, p. 11, note for these names, &c.

§ 10 ft. high and 10 ft. broad, is called t'o 塔 3 t'o is a chi 雉.

Pae, made a foray on the state of Loo. Confucius caused the Duke with Ke Suen, Shuk Suen, and Mang Suen, to enter Pe she's palace.

They ascended Mo tsze's terrace, the Men of Pe fought them and came up to the side of the terrace. Confucius commanded 申包須 *Shin kau su* and 樂傾 *Yoh K'ing*, to descend quickly with soldiers, and drive them away. The men of Pae fled, and thus he was able to reduce the walls of the three chief cities. He established firmly the Duke's authority, and weakened the power of the families, making the ruler to be honoured, and putting down the officials. Government orders effecting reforms were promulgated far and wide.

Before this, in Loo, the dealers in sheep, by the surname, 沈猶 *Shin Yu*, were in the habit every morning of blowing water into the carcasses, in order to deceive their customers, and as to those named 公慎 *Kung Shin*, their wives were adulterous, and they could not restrain them; and there were the 慎潰 *Shin Kwei*, who were wasteful and extravagant contrary to law; the Loo men who sold the six domesticated animals, [*i.e.* cattle,] used to dress them up with paint, &c., to increase their gains [*dishonestly.*] When Confucius made his regulations, the Shin Yu left off blowing water into the carcasses; the Kung Shin divorced their wives; the Shin kwei left the kingdom with all their belongings, after 3 months, the sellers of cattle and horses were content with just profits; sellers of sheep and swine left off making them look in good condition. Men and women walked on different sides of the way, what was dropped on the roads no one appropriated. All the men were gladly loyal and faithful, all the women were gladly chaste, and obedient. Strangers coming as guests from all quarters to Loo had no need to resort to the courts, [for redress] for they were as if at home.

CHAPTER II.—HIS FIRST EXECUTION,

Confucius being President of the Board of Punishments in Lo, and managing affairs as minister, exhibited much joy in his countenance.

Chung Yew* (Tsze-loo) asked him, "Superior men, when troubles come are not fearful, when prosperity comes are not elated, but you, sire, are now elated, why is this?" Confucius said, "It is so as you have said, but is it not also said, 'The joyous ought not to esteem themselves above others.'"

Confucius having carried on the government for a week, he put to death that author of political trouble the great official, † Maou,

* See Legge's Classics, Vol. I. Proleg, p. 116. No. 6.

† See Legge's Classics, Vol. I. Proleg, p. 75. Note. Dr. Legge rejects this as apocryphal.

the Shaou Ching. He put him to death under one of the side porticoes of the palace, and exposed his corpse for 3 days in the palace yard.

Tsze Kung* coming in said, "Maou, the Shaou Ching was a man of repute in Lo. Now you are carrying on government, and beginning by executing him. Possibly you are wrong.

Confucius said, Be seated, and I will tell you how it came about. The Empire has 5 kinds of great evils, robbery and violence not included. The first is the rebellious and treacherous heart—the second is the thoroughly irreclaimable and depraved character—the third is the hypocritical talk of the subtle wrangler—the fourth is the ready memory of the scandal-monger—fifth the flatterer of evil who praises it. If a man has only one of these 5, he ought not to escape capital punishment from the superior man.

This Shaou Ching Maou had every one of these evils. Where he lived he was able to collect a great crowd of disciples; when he discoursed, he with his glosses† and praises, glorified the people; firm in resisting, he could pervert good principles setting up his view as alone being right. He was the most audacious villain alive. It would have been wrong not to have got rid of him. In the Yin dynasty (B. C. 1766) ‡ T'ang executed, *Yin shai*. The Emperor ¶ Wên slew *P'ian ching* (B. C. 1122). § Duke Chow (B. C. 1100), slew Kwan and Tsoi. ¶ T'ai kung (B. C. 1100), slew Wa sz. Wang says here, this Wa was a false and hypocritical fellow, with a great following. Han-fi says Wa sz cultivated the soil and so ate, digged a well and so drank, although he was such a man, T'ai kung slew him. How does this agree with the common report of Tai Kung? ** Kwan Chung, slew Fu üt (B. C. 645). †† Tsze ch'an, slew Sz hor (B. C. 580).

All these bad men were not all of the same generation, but all were put to death. Although they were not of the same era, they were all alike evil, therefore they could not be pardoned. The Shi King, says, †† "My anxious heart is full of trouble; I am hated by the herd of mean creatures." If evil disposed men assemble in mobs it causes much trouble.

||| When Confucius was the Minister of Crime in Loo, a father and son accused each other. He threw them both into prison and bound them. After 3 months in which he made no difference between them,

* See Legge's Classics, Vol. I. Proleg, p. 117. No. 8.

† These remarks seem after 23 centuries to have found an echo during the past year amongst rival statesmen in England.

‡ M. M. p. 218-705.

¶ M. M. p. 177-570.

§ See Kang Kin e chi luh. and Legge's Ch. Cl. Vol. II, p. 100 note.

¶ See Mayer's 81, 257.

** See Mayer's p. 91, 293.

†† Mayer's p. 221.

‡‡ Legge's Ch. Cl. Shi p. 40.

||| See Legge's Classics, Proleg p. 74, Vol. I.

on the father's request Confucius pardoned them both. Ke sun hearing it, was much displeased, and said, "That minister of crime is trifling with me! He used to say that the chief thing for the Government to insist upon was filial piety. What hinders him from putting to death this unfilial one, and thus teaching the people to be filial? Why has he pardoned him?" Yen yew told Confucius who, heaving a sigh answered, "Alas! When superiors fail in their duties and then seek to put to death their inferiors this is not right. If you do not teach people to be filial and then put them into prison, it is slaying the guiltless. The Commander-in-chief of a state being defeated, it is not right to decapitate the troops; if the people are not taught to avoid imprisonment, it is not right to punish them. How is this? If the instructions of the ruler do not make way amongst the people, the cause of wrong doing does not rest with them. *To issue orders which are obscure, this is to injure men; to collect by extortion without due notice, is oppression; to demand everything from the people without regard to their ability is cruelty. If the laws avoid these three evils, then punishments may be awarded." The Shoo King, says,† "capital punishment, as well as others, must be righteous, and must not be warped according to your own inclinations; and you must say perhaps they are not yet in accordance with right." That is to say, you must first instruct, and afterwards punish. (Wang here remarks, "you ought diligently to say of yourself 'perhaps I am not yet in accordance with what is right' then set forth both principles and practice, and so bring them into loyal obedience, 'not using capital and other punishments' this is called accordant with right; it is first to teach afterwards to punish.) Yet having set forth both principles, and their practice, in order first to bring them (people) into loyal obedience; if this will not do, then reward the worthy, and exhort the people; if this also will not do, and if leaving them to themselves also will not do; then use majesty to overawe them; if this is done for three years the people will be reformed. If amongst them there are still those stubbornly erroneous who will not attend to your instructions, you can employ punishment in their case and thus the people generally will understand (the principles of) punishment.

The Shi King, says,‡ "He should be aiding the Son of Heaven, so as to preserve the people from going astray." (Wang says, this means that the grand master Yin ought to help the empire, &c.)

* See Anal, p. 217. 'The four evils'—only three are here enumerated.

† See Legge. Vol. III. Pt. II. p. 391.

‡ See Legge's Shi, p. 311, and note.

Now to have this terrible majesty, and not need to use it, to lay aside punishments, and not use them, (because not needed)—the (government of the) present age is not like this.

Instruction is confused and punishments are multiplied, thus the people are led astray, and fall into misery, and then they are oppressively coerced. Because punishments are increased more and more, banditti become innumerable.

If at the threshold there be the 3 feet high boards, an empty carriage cannot go over them. Why? Because of the height; yet a heavy load can ascend a mountain of a thousand feet. How is this? because of its inequalities, (ups and downs.) Now the inequalities of the present age are of long standing, although there are punishments are not the people able to get over them? (*i.e.* by * taking advantage of the inequalities of the law.)

(To be continued.)



THE FAMILY SAYINGS OF CONFUCIUS.

BY REV. A. B. HUTCHINSON.

(Continued from page 23).

CHAPTER III.—THE WORDS OF KINGS EXPLAINED.

CONFUCIUS was sitting at home at leisure with Tsang Sin* in attendance. Confucius said, Sin! The superior men of our day only listen to the words of officials great and small, so that the sayings of superior men are of small account. Alas! I use the words of kings, with which, without one crossing the threshold or leaving the house, he can reform heaven and earth. Tsang rising up from the mat replied, I venture to ask what do you mean by the words of kings. Confucius was silent. Tsang said, I wait sir till you are at leisure. I ventured to enquire about this as it is difficult of explanation. Again Confucius was silent. Tsang being awed, was fearful, gathered up his dress and retired to his accustomed seat where he stood some

* See Ch. Classics, Vol. I., p. 3 note.

little time. Confucius heaving a sigh turned his gaze on Tsang and addressed him saying Sin, can I deliver to you the doctrine of the excellent sovereign? Tsang replied, I dare not consider myself as equal to it, but if you will be so good, whatever I hear I can learn. Confucius said, be seated and I will explain it to you. The doctrine is that which tends to illustrate virtue—virtue is that which tends to exalt the doctrine. So that where there is no virtue the doctrine is not valued, where there is no doctrine virtue is not displayed. Whoever has the best horse, in the kingdom, and does not use the proper system for riding it, cannot accomplish any distance on the road;* he who has a wide domain with many subjects and does not use system in ruling them, cannot learn to be a leader of princes or sovereign of the Empire.† Therefore the illustrious sovereigns of antiquity cultivated internally the seven duties and externally carried out the three perfections. If you can cultivate the seven duties, you can thereby preserve the kingdom; if you can carry out the three perfections you can thereby administer punishment.

The doctrine of the illustrious kings enabled them to guard their empire, that is, they were indeed able vigorously to withstand those outside the thousand miles; they were able to administer punishment, that is, they led back their troops to peace and rest, therefore it is said cultivating internally the seven duties the ruler will have no trouble; externally carrying out the three perfections he will have no occasion for lavish expenditure. This is called the doctrine of the illustrious kings. Tsang said, can you explain to me this avoiding of trouble and expenditure by the illustrious kings?

Confucius replied, of old, Yaou and Shun, had on their left hand Yu and on their right hand Kaou Yaou.‡ Without leaving their thrones they caused the empire to enjoy peace.|| Things being thus, how could the ruler have trouble?

If official orders are inconsistent it is the fault of the ruler. If his commands are impracticable it is the fault of the minister.§ As to taxes, they should be tithes, but if personal labour be exacted it should not be more than three days in a year. Let the mountains, forests and ponds be entered at appointed times and impose no taxes;¶ at the passes have inspection of strangers and in the market-places** let rent be paid, but have no levying of imposts:—

[The inspection is to be of their dress and of their speech.

* Chinese Classics, Vol. II., p. 72 note.

† Cf. Ch. Classics, Vol. II., only p. 91, the idea is worked out by the philosopher Seun.

‡ See Chinese Classics, Shoo. Vol. III., P. I., p. 16, notes.

|| Chinese Classics, Vol. I., p. 159, chapter IV.

§ Chinese Classics, Vol. II., p. 117.

¶ Chinese Classics, Vol. II., p. 38.

** Chinese Classics, Vol. II., p. 73.

Markets and shops were to be exempt from taxes. This was anciently the custom].

This is verily the way to prosperity. The illustrious kings taught economy by their laws, and then how should they have had occasion to lavish their wealth?

Tsang said, permit me to ask what do you call the seven duties?

Confucius replied, when the sovereign reverences age, his subjects will become more filial; when he pays respect to the length of years,* these become more submissive to their brothers; when he rejoices in the exercise of charity, these become more liberal; when he makes the most excellent his associates, these select their friends; when he loves virtue, these shun secrecy;† when he hates covetousness, these are ashamed of quarrelling; when he is disinterestedly yielding, these are ashamed of parsimony; these are what are termed the seven duties. The seven duties govern that which is radical in the people. If official orders, and instructions be decided, that which is radical is adjusted. Every sovereign is the model for his people; if the model be adjusted what will there then be not correctly adjusted? Thus it is that when a ruler consistently exemplifies benevolence in himself, the great officials will be loyal, the lower will be faithful, the people will be honest and guileless in their manners, men will be sincere and women chaste; these six constitute the perfecting of instruction. These being published abroad throughout the four quarters under heaven there will be no hatred. They being observed in the common round of domestic life there will be no trouble. If the people be treated with propriety, and established by righteousness and due regard be paid to them in dealing with them, the people will cast away evil as hot water dissolves ice. Tsang said, your doctrine is perfection but your disciple is unequal to comprehending it. Confucius replied, Sin! do you think it is only so? there is much more. In old times the illustrious monarchs ruled the people. It was their custom to divide the land and appoint (officials); to separate what belonged to each, and so govern the people. Consequently none of the excellent among their subjects, were hidden, and none of the violent could remain concealed. They sent officials daily to examine and constantly to try them, to exalt and employ the excellent and worthy, to degrade and censure the worthless. Thus the excellent rejoiced and the worthless were filled with fear. They pitied the widowed, and supported the orphaned and the desolate; they helped the poor, they encouraged the filial and fraternal, and made choice of the skilful and talented; cultivating these seven things, there were none to be punished, within the four seas.

* Chinese Cl. Vol. I. p. 267 齒. † 不隱 avoid the hidden (works of darkness.)

The ruler stood in intimate relation to his subjects just as the hands and feet are related to the head and heart. [Lit. belly and heart]* Subjects regarded their sovereign, as a little child loves his affectionate mother; thus sovereign and people entertained a mutual regard, and so commands were obeyed, institutions observed, people kept in mind the virtue of the ruler; at home there was glad submission, from abroad came those seeking alliance. The government brought this about.

To use the finger to estimate an inch, or the hand to measure feet, or the outstretched arms to measure a fathom,† these are an approximation to the standard. The Chow dynasty enacted that‡ 300 步 Pu should make one 里 Li, a thousand 步 should make one 井 Tsing, three 井 one 邨 Lieh. [Wang notes here that these are not land, but itinerary measure], 3 邨 one 矩 Kü; 50 里 made one 都 Tu, (a fief granted to princes), and 100 里 were constituted a state. And so|| they stored up and collected necessities and fur dresses to relieve those travellers who were in want. Because of this, although the Barbarian's (of the south and east) and Chinese differed as to their dresses and head covering's, and their speech also differed, yet no one abstained from coming to visit (the country). Therefore it is said, although there were no markets, the people were not in want, although, there were no punishments, the people were not rebellious. In hunting, fishing, or pursuing game§ they did not over fill the royal palaces. In exacting imposts from the people they did not over fill the treasuries and arsenals; they were anxious and watchful and so provided that there were no deficiencies; frugal according to propriety, they did away with all extravagances. Exceedingly trustworthy, they cared little for mere appearance. Their customs were well observed; their word was kept; their walk was imitated, just as a thirsty man drinks water; the people trusted them, just as cold and hot weather (may be trusted to) fulfil their appointed seasons.

To regard distant affairs as if they were close at hand, is not the result of doctrine, but of illustrious virtue. Possessing authority without resorting to arms, and gaining affection without conferring bounties, the people will remember their beneficence; this is termed the preserving (virtue) of the illustrious kings, enabling them to vigorously withstand those outside the thousand miles. Tsang Sin continued, permit me to ask what you call the three perfections (三

* Cf. Chinese Classics, Vol. II., p. 194.

† 尋 Sin or eight cubits. Chinese Classics, Vol. II., p. 138.

‡ These measures I have left untranslated, it being impossible to give English equivalents.

|| 乃爲福積義資焉 I am doubtful about the correct rendering of this passage.
§ See for Hunting, Chinese Classics, Vol. II., p. 28, for the others, Vol. I., p. 67.

至)? Confucius replied, perfect propriety without yielding, so that the Empire is well ordered; perfect rewards without lavishing money, giving satisfaction to all scholars in the empire; perfect music without sound, making the people to dwell in harmony. The illustrious monarchs diligently carried out these three perfections and were thus enabled to know thoroughly the rulers of the provinces throughout the empire; to employ the scholars of the empire as officials; and obtain the services of all their subjects.

Tsang Sin said, I venture to ask what you mean by this principle?

Confucius replied, the illustrious monarchs of old knew all the scholars in the empire who had a reputation for talent, and besides knowing their fame, they also knew their real characters; they knew as well how many there were, and where they lived, and afterwards used the different degrees of rank to ennoble them. This is what is termed using perfect propriety without yielding, so that the empire is well ordered: they used the official salaries of the empire to enrich the scholars. This is what is termed using perfect rewards without lavishing money, and giving satisfaction to all the scholars of the empire; and thus the fame of the splendour of the Empire was increased; this is what is termed perfect music without sound, making the people to dwell in harmony. Therefore it is said, those who are called the most benevolent in the Empire are able to unite with the most loving. Those who are called the most illustrious in the Empire, are able to employ the most worthy or excellent. When these three have been thoroughly grasped you may then proceed to execute justice. Therefore to the benevolent there is nothing greater than loving men; to the wise nothing greater than the knowledge of worthy men; to excellent administrators there is nothing greater than ability to govern. If the ruler of a country can cultivate these three, the result will be that all within the four seas will obey his commands. Those whom the illustrious kings punished were certainly destroyers of right principles. Hence it was* that they put to death rulers, altered the form of government, consoled the people, and did not deprive them of their wealth—therefore the government of the illustrious monarch's was like a seasonable rain fall; when it fell the people rejoiced. Thus that which they permitted prevailed extensively and they were more generally beloved by the people. This is termed leading back their troops to peace and rest.

CHAPTER IV.—HIS VIEWS ON MARRIAGE UNFOLDED.

Confucius, sitting by the side of duke Gae,† the duke asked him

* Chinese Classics Vol. II, p. 47.

† Duke Gae. The Hon: title of Tseang Duke of Loo B. C. 493-467. Conf. died in his 16th year.

saying,* permit me to enquire which amongst the principles involved in ruling men is the most important? Confucius immediately assumed a grave air of attention and replied, the ruler entertaining this subject is a kindness to the people. I dare not say I have nothing to reply. Amongst these principles, that of Government is the most important.† To govern means to rectify. If the ruler be rectified, the people following him will be rectified. Whatever the ruler does, the people will imitate. If the ruler does not that which is correct, how can the people in that in which they follow him? The duke said, I venture to ask which is the proper way to govern? Confucius replied, "between husband and wife there should be attention to their separate duties; between men and women, proper relationships; between sovereign and ministers, fidelity; when these three are adjusted then the multitude of things follows them.

The Duke said, although I am a man of little virtue and lacking ability,|| I wish to know how to do this, may I hear from you the Doctrine of the three principles? Confucius replied, in ancient government, love to mankind was the great matter, therefore they encouraged (or established) love to man; propriety was in this the great matter, therefore they encouraged propriety; reverence was in this most important, where there was reverence the principles were manifested; marriage was of these most important therefore marriage was most revered. Donning the cap of ceremony and escorting a bride home was reverential; hence the superior man when reverential was affectionate; if he disregarded reverence, this was to do away with affection. To be neither affectionate nor reverential is dishonourable, for love and respect are the very root of government. The duke replied, permit me to say this much "Donning the cap and escorting the bride home" are you not attaching too much importance to this? Confucius immediately assumed a grave air of attention and replied, The good of the union of two natures was the continuance of your ancestors, posterity and the making you Lord of the ancestral hall of your state, and of the altars of the spirits of land and grain. How then can you sire, say that I attach to much importance to it? [§ The descendants of Duke Chow of Loo, observed the sacrifice to Heaven therefore it is said 'made you lord of the state.' 天下.] The duke said, your humble servant is very dense. Were I not so,

* The Lai Ke sec. 27 哀公問 contains this chapter with slight variations and additions.

† Ch. Classic Vol. p. 122.

‡ Ch. Classic Vol. II, p. 128.

|| The Lai Ki commentary directs, however that we translate this, "I wish to hear how I may carry out these three in practice," may I hear it from you.

§ Cf. Ch. Cl. 266—268, and notes on this sacrifice and the reasons of its being offered.

(I would not have put my former question) can I receive this present saying? I desire to ask about this, but am unable to express my thoughts. Please enlarge your remark a little. Confucius replied, If heaven and earth had not united, the myriad of things would not have been produced. Marriage is the cause of the hereditary descent of successive generations. Why do you say I attach too great importance to it? Confucius soon after said, to observe at home the ceremonies of the ancestral temple, is to bring about the union of the spirits of heaven and earth. [* this is to say, the ancestral hall is second to the spirits of heaven and earth.] Abroad to follow the rule of sincerity of speech, is fitted to establish among all classes true reverence. [If the relation of husband and wife be regulated you can carry out rectification proclaiming propriety; if individuals be rectified they can rectify others.] Things which are disgraceful are fitted to be elevated; a kingdom which is disgraced is fitted to be elevated; therefore those who govern should first use propriety. Propriety is the root of government. Confucius soon after said, of old the illustrious Monarchs, of the †three dynasties, undoubtedly held their wives and children in high esteem, for this was according to principle. The wife is the mistress of affinity, sons are the results of affinity—dare we to do less than esteem them?

On this account the superior man by no means omits reverence, and in regard to reverence, respect for oneself is most important, for we ourselves are the offshoots of affinity. Dare we then omit this reverence? He who does not reverence himself, actually injures his parents, that is, he injures the root of his being, and injuring the root of his being the branches will soon follow suit and so perish. These three are the models for the people.‡ As you treat yourself others will treat themselves; your son, others will their sons; your wife, others will their wives. If the ruler cultivates these three, then this important teaching will fill the whole empire. This was the doctrine of King T'ae of old.|| [King T'ae went out with the lady of Keang and returned home with the lady of Keang; there were no unmarried men in the empire. If the ruler loves himself others will love themselves; if he loves his son, others will love their sons; therefore it is said, the doctrine of King T'ae]. Thus the empire will be tranquillized. The Duke said, allow me to ask what you mean by reverencing yourself? Confucius replied, if the superior man

* Wang's comment here is very obscure and differs from that of the Lai Ke.

† The Dynasty of Hsia B. C. 2205-1767, Shang to 1122; Chow to 250 B. C., Mayer's p. 301.

‡ The construction here is the same as in Chinese Classics, Vol. II., p. 19. § 12. But it may also be read "as one treats himself he will treat others," &c., so Choo He. The Lai Ki is as above.

|| See Chinese Classics, Vol. II., p. 39 note; and text for the comment of Wang here

transgresses in speech, the people will regard what he says as right; if he transgresses in action the people will do the same. If speech is without redundancy, and action without transgression, the people will yield great reverence and follow your commands. If this is so, it is called ability to reverence one's self. Reverencing one's body is to be able to complete the reputation of one's parents. The duke said, what do you mean by completing the reputation of one's parents. Confucius replied, superior men are men who fulfil the requirement of that designation. The people's applying that name to any one, calling him a superior man, is his completion of his parents (reputation), as being "superior" and he their son. Confucius after a little said, to govern, yet to be unable to love (or secure the love of) men, is to be unable to preserve one's self; inability to preserve one's self is inability to tranquillize one's locality; inability to tranquillize one's locality is inability to rejoice in heaven [heaven is *Tau*]; inability to rejoice in heaven, this is inability to preserve one's self. The Duke said, permit me to ask how one can preserve himself? Confucius replied, to be without transgression in any way, in his conduct of himself is termed preserving himself, to be without transgression (of right principle) is in accordance with the principle (tau) of heaven. The Duke said, why should a superior man esteem this accordance with the principle of heaven? Confucius said, esteem it ceaselessly, as the sun and moon follow from east to west without stopping, which is the principle of heaven. To have no obstruction so as to continue for a long time [no obstruction but continually going on is to be able to continue long without coming to an end] this is the principle of heaven. To be without working yet to perfect all things, this is the principle of heaven. Being perfect and displaying it, this is the principle of heaven.

The duke said, I am both stupid and ignorant, let me trouble you to help me in my heart. [He wished to trouble Confucius to use expressions easy to be remembered] Confucius reverentially rose from his place and replied, the benevolent man does not transgress any principle; a filial son does not transgress against affection; therefore a benevolent man is one who serves his parents as he serves heaven; and serves heaven as he serves his parents; this is termed the filial son preserving himself. The duke said I have listened to this discourse, but before long I fear I shall transgress it. Confucius replied, Sire! your speaking in this way is the happiness of your subjects.

(To be continued.)

ance. To wait till reason is more developed means to wait till the passions are so far developed that they are too strong for reason to subdue. The government ought to inculcate the principles of national education, before it goes on to punish the contrary practice and the evils arising from it.

There are some more incidental remarks scattered in Suen Tsz's work; but it would involve a great loss of time to gather them and the profit to our present undertaking would not amount to much. Suen Tsz, though of interest to us, exerts not much influence among the Chinese of the present day. His originality and peculiarity are obvious from the few pieces given above, I intend to write a detailed account of Suen's doctrines at some other time. For the present we have to turn to the Four Books especially to Mencius, and then to the Three Li 三禮. After that we may well conclude our investigations into Chinese notions of filial piety, as later authors give nothing new on the subject.

